SOULDIERY SPIRITUALIZED,

OR

the CHRISTIAN SOULDIER

Orderly, and Strenuouſly Engaged in the

SPIRITUAL WARRE.

And SO fighting the good Fight:

Repreſented in a SERMON Preached at BOSTON in *NEW ENGLAND* on the Day of the ARTILLERY *ELECTION* there, *June* 1. 1674.

By *JOSHUA MOODEY* Paſtor of the Church at *Portſmouth* in *New-England.*

1 Tim. 6. 12. *Fight the good fight of Faith.*

2 Tim. 2. 3. *Thou therefore endure hardneſs, as a good Souldier of Jeſus Chriſt.*

Ver. 5. *And if a Man alſo ſtrive for Maſteries, yet is he not Crowned except he ſtrive lawfully.*

CAMBRIDGE:

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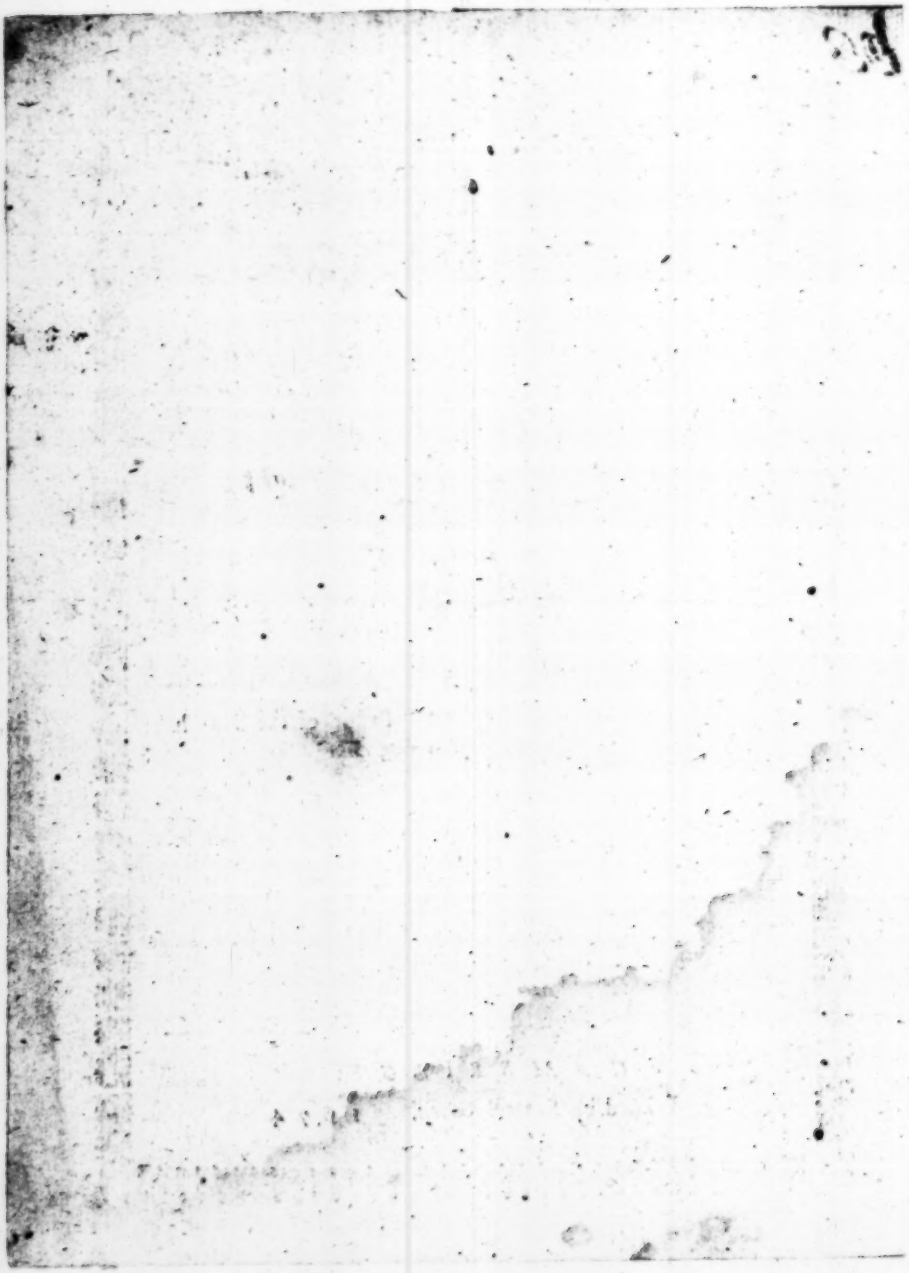

To the much Honoured, the Artillery Company in BOSTON.

Honoured and Beloved,

THe *Enſuing Word is the Lords, is Mine, is Yours, and is to be look't at as a Meſſage from the Lord, by me, to your ſelves, (to your ſelves I ſay, nextly and immediately, yet not ſo reſtrictively, but that all others in like capacity with your ſelves; yea all* Chriſtian Readers *into whoſe hands it ſhall come, may look at themſelves as concerned therein)*

It is the Lords as part of his Counſel, Mind and Will: ſome of the great things of Gods Law lately Preached, now written to you.

It is mine, as an Inſtrument (however unworthy) in the compoſing, then diſpenſing, now publiſhing of the ſame.

It is yours, as I was called by you to this work, a Servant to you therein, and as by this preſentation it is now made more eſpecially yours.

As the Lords, you are moſt ſolemnly Commanded; as mine, moſt humbly intreated; as your own, ſtrongly obliged to peruſe, underſtand, receive and practiſe what is here ſent you.

I could not think any thing of mine worthy of the publick view; but ſeeing your ſelves thought otherwiſe, and others, whom I honour and reverence were like minded with your ſelves; I thought meet to ſubmit to perſons of better judgements. And therefore have permitted it to paſs the Preſs, being not able to be inexorable to the importunity of my Friends, nor daring to be diſobedient to the Commands of my Superiours, and the deſires of Superiours (in Caſe, and in this Caſe) I account Commands.

The Lord expected that all the Iſraelites *in the* Wilderneſs *ſhould contribute ſomething toward the* building of the Tabernacle; *and that none might plead Poverty as an Argument for their Exemption, ordered their bringing and proviſed his accepting of* Goats Hair *and* Braſs, *as well as* ſilk and ſilver, Chittim Wood *as well as* precious Stones, (ſee *Exod. 25. 1--8*) *I was thereby encouraged to bring my Oblation, when called for, of what was under my Hand. He that ha's received but one Talent muſt lay it out, not wrap it up. The Lord is no hard Maſter, he accepts according to what a man ha's, not what he hath not,* (2 Cor. 8. 12.) *and men ſhould do the like. If what is here done may (though but in the leaſt degree) promote the work of the Lords houſe among you, or elſewhere, I ſhall attain my End, and be abundantly rewarded for my Labour.*

If any that were mine Auditors ſhould object the difference between the Ser-

Sermon as then preached and now written. I must own it, and add that it was of force, not choice, my Memory not serving me at any Time to Remember Words, nor at all Times things in their proper places. You have it in the Press as it was intended for the Pulpit, and as you should have had it there (at least for the Substance) if I could.

As for my manner of speaking in the using of many Metaphorical Expressions, *and* Allusions *unto the* Calling, Postures, *and* motions *of* Souldiers, *and this often in your most common and* familiar Terms *and* Phrases, *though it may possibly grate upon some* Critical *and* captious Ears, *yet I hope it will be at least* excusable *or* tolerable *to your selves, it being done chiefly for your sakes. My aim being to* Spiritualize *your* Calling *as* Souldiers, *and to tell you a little of that much of Heaven that is therein contained, I had no readier way before me to do it then this. Had I been to handle the same* Head *of* Divinity *on another occasion and before another Auditory, I could and should have sought out other words, but as matters were* Circumstanced, *I am willing to believe that these may not be to the* Charitable *and* teachable, altogether unacceptable. *My* Auditory, Subject, Occasion *being* Military, *and my Text* Metaphorical, *if my discourse had not been in* Terms *and* Language *somewhat* answerable, *it had not been* suitable. *I conceive a man should take* Measure *of his* Theam *to cut out his Language by, and make it up* something *according to the mode of his* Auditory, *I do not mean so as to please* mens Humours, *but to suit their* Conditions, *provided always he keep within the* Bounds *of a* Scripture mode *and* Cut. Edification *was my End, and* Familiar plainess *one of the means conducing thereto. If some things seem* blunt *and* homely, *yet I hope they are all* the words of soberness, *and may have their use, if* soberly *and* seriously *read and improved. Nor is such manner of speaking on like Occasion without the* Warrant *of* Scripture Example

I End with two Requests, First, that you will vouchsafe acceptance of this presentation *as a* Token *and* Testimony *of the Sense I have on me of my* Obligations *to you for your* favourable Construction *and* kind Entertainment *of my poor Labours already manifested by you: Next that you will joyn with me in fervent Prayer to* the Lord of Hosts *that he who only can, would teach us all to* profit, *help us so to run that we may obtain, so to fight, not as those that beat the Air, but beat down, and keep down sin and the rest of our Spiritual Enemies, lest while speaking to others, hearing or reading what comes from others, any of us should be cast away. To his blessing I commend you and these Endeavours for you, and remain*

Your Servant in your Spiritual Warfare

Joshua Moodey.

1 Cor.

1 COR. 9. 26.

So Fight I, not as one that beats the Air.

IT is commonly and not inconveniently ſaid, that a Mans general and particular Calling are the two Legs on which he Travels through the Wilderneſs of this World, from *Egypt* to *Canaan*, he that fails in either of them will prove a lame Chriſtian, he may happily hop or creep, but will not be able to go uprightly, much leſs, will he run the Race that is ſet before him ſo as to obtain. To uſe both theſe Legge, and yet to ſet the beſt Legg foremoſt, I mean his *General Calling*, and to make the other, *viz*, that of his *Particular* ſubſervient to his *General*, is the *Duty* of every one that will be and appear to be a Chriſtian indeed. But ſo to do, we may ſay of it, *this is a labour, this is a work*. Oh how hard is it for theſe not to *interfere* one upon another, and Interfereing how dangerous, how pernicious! And the more, becauſe the *General Calling*, and ſo the *One thing neceſſary* uſually comes by the worſt of it. *The many things* do ſo *clamorouſly* and *cogently* call for *Attendance*, and we are ſo ready to be at their Beck when they call, that it is many to one, if *the one thing* be not neglected and overlookt by means of *the many*.

To prevent this, beſides the *Cautions*, *Counſels*, *Warnings*, *Commands*, *Promiſes* and *Threatnings* that the Scripture is full of, to make us look to the *main chance*, to mind the great buſineſs that is before us: I ſay beſides all theſe means, the Lord takes care to make us ſpiritual in all our Imployments, by ſpiritualizing all our Imployments. Yea, all our Relations and Conditions as well as Imployments, are ſo improved to our Hands by the Spirit of God in his Word as that they may be uſeful both as *Monitors* and *Helpers* to mind us of, and further us in thoſe matters that are of moſt ſolemn and momentous, becauſe of Eternal Concernment. Thus our hungring, thirſting, eating, drinking, ſleeping, waking, walking, ſitting, working, reſting, *&c.* Thus the Relations of Husband, Wife, Parents, Children, Maſters, Servants, *&c.* are particularly mentioned as full of precious and practical Inſtructions. Thus our Callings, Functions, or Occupations, whether more liberal or *Mechanick*, each of them bears twins, and there is none barren among them The Leſſons that God is teaching us out of our proper Vocations are ſo many, ſo ſpiritual, & ſo pertinent, that they are enough to leave us without excuſe, if we are

not ſpiritual in them, and learn not to be more ſpiritual whiles about them. To give a Taſt in a few Inſtances.

The Phyſitian and Chirurgion when viſiting or adminiſtring to the ſick or lame, giving *Purges, Cordials*,&c. ſetting bones, applying Plaiſters, *&c.* may be minded of his own Condition by nature, convinced of his need of Chriſt,directed to apply himſelf to Him, as the *great Phyſitian, Soul-Phyſitian*, who is *anointed and appointed by the Father to bind up, heal, recover*, yea, to do that which is out of the reach of all Phyſick, *viz. to quicken the dead*, Joh. 5.25. ſee alſo *Hoſ.6.1,2. Pſal.146.3.* and *147.3. Jer.8.22 Mal.4.2. Luk.4. 18. Pſal.51.8.*

The Merchant is adviſed among all his dealing and trading in the world, to act the part of that wiſe Merchant, *by ſelling all for the Pearl*, which will be the beſt, and ſhould be the firſt bargain he makes, *Math.13.45,46.* And he is aſſured by Chriſt *the wiſdome of the Father*, that he can deal in no Commodities that will yield him like Profit, *Prov.8.11,18,21.* but what ever elſe he may get, if he neglect this, will come to a bad market at laſt.

The Factour that is imployed by others, having an eſtate of theirs to manage to whom he muſt give an Account; His very calling minds him of his Relation to God the *High Poſſeſſor of Heaven and Earth*, from whom he ha's thoſe daily Conſignments of Life, Health, Food, Raiment, Goſpel, and all the precious things thereof, of all which great Betruſtments he muſt one day give an Account to his Principal, and woe to him, if through his Sloth, profuſeneſs, or otherwiſe he diſenables himſelf from rendring to his Owner his Own with Advantage. Indeed we are all *Stewards* of the *manifold Grace of God*, (1 Pet.4.10.) And that Text, that awful Text ſhould lye down and riſe up with us, and keep upon our hearts all the day long, *Luk.*16.2. *Give an Account of thy Stewardſhip, for thou maieſt be no longer Steward.*

The Huſbandman ſhould own God in that wiſdom he teaches him about his Calling, *Iſai.28.24,29.* and know that himſelf is *Gods Huſbandry*, 1 Cor.3.9. and that therefore he ought to be ſo towards God as he expects his Land to be towards him after all the coſtly and expenſive Huſbandry that he hath been the Subject of, *Iſai.5.1--4.* The dealing of Husbandmen is much in Earth, and leſt they ſhould loſe and bury up their Souls alive therein, and ſo muſs Heaven, God hath put a great deal of Heaven into their Earth and there they may find it, their fencing, clearing, plowing, ſowing, weeding, plucking up the thorns, waiting for the *former and latter rain*, reaping, gathering into the Barn, threſhing, winnowing, are all made in Scripture ſimilitudes, and ſo teachers of Heavenly things, ſee *Math.13.3--9.* and *ver.* 18--23. with *ver.*24,25. *&c.* Math.3.10,12

The Fiſherman if he will read, *Math.*13.47. may thence learn to catch the *Kingdome of Heaven* in his Net, and ſome ſpiritual Good with his Hook

Hook and Line. And it is obſervable that in *ver.* 52. of that Chapter: he beſpeaks his Diſciples as perſons well inſtructed unto the *Kingdom of Heaven*, by means of thoſe ſimilitudes which out of their Secular Affairs and ordinary Imployments he had borrowed and ſuited to their Uſe.

It would be endleſs to particularize, for even from the King upon the Throne to the Hewer of wood and drawer of water, the Lord is in his word teaching us by ſuch familiar and known *Metaphors* taken from thoſe Callings that we are verſed in, in ſo much that all ſorts of men may ſay concerning the voice of God in his word, as they in another Caſe. *Act.* 2 8, 11. How is it that we hear from thence in our own Tongue wherein we were born, and in the proper *dialect* of thoſe Imployments to which we have been bred, the wonderful Counſels of God declared to us! the Lords manner of ſpeaking as it helps us to the underſtanding of what he ſaith, ſo his love and Care therein ſhould quicken us to the practiſe of what we underſtand. They that would ſee more of this may conſult theſe and ſuch like Scriptures, *Job.* 15. 1, 2, 5, 7. *Math.* 9 16, 17. and 19. 24. *Luk.* 12: 19, 20, 21. *Jer.* 18. 1–4, &c. *confer* Rom. 9. 21 Pſal 2 9. Math. 7. 24, &c.

But to avoid any further ſkirmiſhing at a diſtance, and to come to a more cloſe Engagement with my Text, in which the Calling or Profeſſion of the Souldier is made uſe of as Inſtructive to the Chriſtian.

My work this day principally is to attend a Call from, and ſo to ſpeak ſomething to Souldiers, and I know no better way to ſpeak to their Underſtandings and Hearts then to ſpeak in their own *Dialect*, to treat them not only as Chriſtians but alſo as Souldiers, or as *Chriſtian Souldiers*. And therefore my diſcourſe ſhall be a *Divinity-Lecture* to ſuch, *i. e. Military-Divinity* or *Divine Souldiery*, for the doing of which my Text advantageth me, as having in it the great work of a Chriſtian in *working out his Salvation*, ſet forth under the *Metaphor* of *fighting*, and the manner of doing that, by the manner of doing this, [*So fight I*]

I might give you the *Coherence* of the *Text* with the former part of the *Chapter*, and of that with the latter part of the foregoing *Chapter*, which for brevity ſake I omit.

It may ſuffice to ſay, that having exhorted them to *run the Race that is ſet before them*, and urged his Exhortation from the Example of other *Runners*, and *Strivers* or *Wreſtlers*, who were careful and intenſe in their way, though the Argument or Motive to urge them thereto were ſmall and inconſiderable compared with theirs. The one being a *Corruptible*, the other an *Incorruptible Crown*. He doth now in *ver.* 26. reinforce his Exhortation to them by the propoſal of his own Example before them, and that under a *double Metaphor*.

1. *Of Running*, concerning which he ſpeaks,

I Affirmatively,

1. Affirmatively, *I ſo Run.* 2. Negatively, *not as uncertainly.*

2. *Of fighting*, which is before us in the words read, where the Apoſtle preſents himſelf in the *Equipage* of a *Souldier*, whoſe Buſineſs is *Fighting*, amplified from the manner of his doing it, [*So fight I*] and *how*, he ſets down in the Text, Negatively, [*not as one that beats the air*] In the Context Affirmatively, [*I keep under my Body*, &c.] Together with the Reaſon of the whole [*Leſt while I preach to others, I my ſelf ſhould be a caſt away.*]

So] *i. e.* So as he had before expreſt, lawfully, and ſo as to attain the end, and ſo as to have that ſucceſs, the *keeping of the Body under.*

Fight I] The Greek word here rendred [*Fight I*] is by the Latine *pugilem ago*, which moſt properly notes to fight with the fiſt. *Pugil* from *pugna*; and that from *pugnus* the Fiſt, though we uſe *pugna* for any manner of Fighting, for a battel or Skirmiſh where Swords and other Weapons are uſed; and ſo *Pugil* is rendred a *Champion* or *ſtrong Fighter*. [*Fight I*] then may be, I act the part of a *Champion*, Now a *Champion* is ſuppoſed to be not only a *Souldier*, but one *ſingularly qualified* and *eminently accomplisht* for what he undertakes, one that is both *Strong* and *Skilful*. Hence *Great Goliah* was called the *Philiſtines Champion*; 1 Sam. 17 23, 51. So that to *Fight* like a *Champion* means to *Fight* like an *able*, *Skilful*, *Active man*, a man of whoſe *Fighting* well, there is *Great Expectation*, and upon whoſe ſo doing there is no *ſmall dependance*.

Not as one that beats the Air] A very *ſignificant Expreſſion* borrowed from thoſe that make a Flouriſh with their Weapon, make a ſhew of doing much, whereas all they do is but a meer ſhew, an empty ſhow; they draw the Sword and wave it too and fro, but hit nothing beſides *Air* with it. This ſame Apoſtle hath a *Parallel Expreſſion* that will give ſome light to this, 1 *Cor.* 14. 9. He that ſpeaks *unintelligible* words, he ſpeaks in the *Air*, i. e. he ſpeaks *inſignificantly* and *unprofitably* to his Hearers, whoſe Ears may have the Sound, but themſelves not having the Senſe of what he ſpeaks, his words *fly into the Air*, i. e. are to no purpoſe. He makes a *Great Sound* with his high and hard words, but they are *Airy*, there is nothing in them to the Hearers. So here; ſome mens Actions are as empty as other mens words, nothing but a *Flouriſh* in the *Air*. This Phraſe may be anſwered by the Latine *Ventilare*, which (beſides other ſignifications) meaneth only to *Flouriſh*. The Poet ſpeaking of one that was but a *Flaſh*, a *Bubble*, a *Vapour*, ſaith of him, he ſpreads abroad his Arms indeed, makes a ſhew, pretends to ſomething, but *verberat ictibus Auras*, He ſtrikes nothing but Air with his Blows. Many will do, ſpeak big, and look high, make a very fair *Flouriſh* with their Swords, wave their Weapons too and fro, carry them over their Heads, and round about them very neatly and dexterouſly, ſo that they appear very *Skilful*, *able* and *valiant men*, that can dare and do much; but this is only

only while there is nothing but Air before them, upon which they may ſtrike while they will without any danger of being ſtricken again, ſuch may paſs for fair Flouriſhers, but are no Fighters. It is not ſo with me (ſaith *Paul*) I have ſomething before me beſides Air, and therefore have other work to do then to beat *That*. I have an Enemy before me which I muſt ſtrike, and ſtrike down too, and that at my utmoſt peril.

The Summe is, he commends to them by his own Example, Fighting for their work and Imployment, and by his Negation of *beating the Air* only, he implies and intends the Contrary Affirmative, *viz.* that he was thorough, intenſe and in good earneſt about his work, he did not make a ſhow only, then he did do the thing, there was not an outſide, an appearance only, then there was the ſubſtance, the reality, and as he did, they ought to do alſo. Hence take up this plain Doctrine.

Doct. *To be in the Equipage or Capacity, and to perform the work of a Souldier, and that vigorouſly, ſtoutly, ſtrongly, ſtrenuouſly, is the Duty incumbent upon every Chriſtian.* The Calling and Imployment of a Souldier is that alſo of a Chriſtian, in which he is to acquit himſelf ſtrenuouſly and like a man. He that will be a Chriſtian indeed muſt be a Chriſtian Souldier and that in deed, in reality, not in ſhow or appearance, he muſt fight not flouriſh only, be a Souldier and that in actual Service too, [*So Fight I*] in the preſent Tenſe, fighting is with every Chriſtian alwayes in the Preſent Tenſe. A Chriſtian muſt engage in a ſpiritual warfare, and therein he muſt not be like *one that beats the Air*. No, but he muſt act the part or do the work of a Souldier, and that in good earneſt. He muſt not be the picture of a Souldier, a Fencer, a Stage player, one that comes on the Stage and for pleaſure, ſport or in jeſt only perſonates a Souldier, when he really is, and means nothing leſs, but he muſt buckle to the Buſineſs of Fighting like a man that aims to make work of it. In a word, we need not alter the Terms of the Text. It is the Duty of every Chriſtian to look at and carry himſelf as a Souldier in the Fight, wherein he is to behave or demean himſelf not like *one that beats the Air*.

The Doctrine hath two parts in it, The one, the calling or Imployment of a Chriſtian, *viz.* he is to Fight, the other contains the manner of his doing it, not flightily, but Subſtantially, not in jeſt, but in good earneſt.

I ſhall draw forth each part by it ſelf, and ſpeak to each ſingly by way of Explication and Confirmation, and then make ſome Application of both together.

The firſt Part of the Doctrine.

A Chriſtian muſt be a Souldier. That which I mean by it is that there is a great Harmony, Likeneſs, or Similitude between the work of a Souldier and

that of a Christian. The Art of Souldiery doth fitly resemble the Art of Christianity, and may be profitably improved to set forth the Nature thereof.

That this is so, and wherein it is so, will appear if we Consider,

1. That the Spirit of God often puts the Name of Souldiers upon Christians, and he speaks them in Terms borrowed from that Profession: the Saints also have familiarly professed or confessed themselves to be such. See *2 Tim. 2. 3, 4.* and *4. 7. 1 Tim. 6. 12.* and *1. 18.* So *Paul* calls *Archippus his fellow Souldier*, Philem. 2. and that not only as a preacher of the Gospel, but as a Christian. Hence we commonly and Scripturally call the Church on Earth, the *Church-Militant*, i. e. the *warring* or *warfaring-Church*, the *Army* or *fighting Company*, So *Cant. 3. 7, 8.* and *6. 4, 10, 11.* There are two parts of the Church of Christ, (answerable to the two places where they are, or States wherein they are, *Earth and Heaven*, *Grace and Glory*) viz. that which is *Militant*, and that which is *Triumphant*, that which is yet warring, and that which is now in *Triumph* after the end of the Warr, wherein they have been *Victorious*, and their being *Triumphant* hereafter, speaks them *Militant* now.

2. The Qualifications or Indowments of Christians are such as are the *Characteristical Notes or Badges of good Souldiers*; the same Excellencies that speak a Souldier, spiritualized make a Christian too. Take those Accomplishments which are requisite in a Souldier, and he that has them (taken I mean in a spiritual Sense) is a Christian also. Counsel and strength are for the war, whether Literal or Spiritual, *Isai. 36. 5.* Skill, will, Strength, Activity, Valour, Courage, compleat a man for either Imployment. Understanding to know his weapons, and skill to use them, prudence and wisdom in taking the right means and Season, Strength to undergo what is propounded, and Courage and Confidence to face and grapple with Difficulties, not to be feared with words and shows, or frighted with false Fire, are necessary Qualifications for Souldiers and Christians, and for no Souldier more then for a Christian Souldier, and in no *warfare* more then the *Spiritual*. Courage in special is Essentially needful to both. The Timerous, Cowardly or Fearful *lead the Van* of them that are sent to the *Bottomless Pit*, Rev 21. 8.

3. If we look into their *Accoutrements* as well as *Accomplishments*, the Resemblance will further appear. A Believer fitted for Service and fixed for his Imployment, as such, is like a Souldier in the Field compleatly armed *Cap a pe*. You have the *Christians Armory*, Eph. 6 11--17. which sufficiently proves his *Souldiery*. *Truth is his girdle*, *Righteousness his Breastplate*, *Preparation of the Gospel his Shoes*, *Hope his Helmet*, *the Word his Sword*, and now when these are on, he is fit to *meet with Principalities and Powers* (at least when by Prayer, which follows in the next words, he hath engaged *the Lord of Hosts to be with him*) What will you call one so

armed

equipped or *accoutred* but a *Souldier*, and what is he to expect but *Fighting*? He is not thus armed (ſure) either to play or ſleep. If God provides, ſends him and wills him to *put on this Armor*, you may readily conclude what Service he is to go upon. If the *Lord of Hoſts arrays him thus with Truth, Righteouſneſs, preparation of the Goſpel of Peace, puts hope on his Head, Faith in the one Hand, and the word in the other*, and bids him thus ſtand, yea, and withal bids him to call theſe his *Belt, Breaſt-plate, Head-piece, Sword and Shield*, no wiſe man but will account ſuch an one ſufficiently minded of a *warfare* before him. God would never have called his *Graces* in the Believer and his word given to him, Arms and weapons, if his *Calling* had not been *Military*, and his work *Fighting*. If God bids men *Arm*, they may expect that the next word of *Command* will be *Fall on*, or elſe they will be by the Enemy *fallen on*, and ſo they muſt look to *fall down*. And this makes way for the next particular.

4. A Chriſtian muſt be a Souldier & be in actual Service too, if we conſider the multitude of Enemies that are about him to keep him doing. When God hath given a Chriſtian his Armor, he will ſoon ſee thoſe that will neceſſitate him to put it on and uſe it too. No ſooner hath the Lord armed him, but the Enemy will alarm him, & put *his Armor to proof*, whether it be *Armor of Proof* or no. He is no ſooner converted but be-ſet, Enemies ſurround him, aſſault him, ſo that he muſt either *Fight* or dye. The way to Heaven lies through the Enemies Country, and no getting through but by force of Arms. He muſt diſpute every ſtep at the *Swords point*. Heaven muſt be won by the Sword e're it be worn. Your *Spiritual Enemies* will do as they, *Numb. 20. 21, 22.* not ſuffer you to paſs through, but come out againſt you with a ſtrong hand, and you muſt not turn away from them but *Fight* them as, *Numb. 21. 22, 24.* The Lanes are filled, the Hedges lined with Enemies to impede your March *Canaan ward*, ſo that you muſt engage againſt them, or ſhamefully retreat and looſe all. Then, He that ha's but what he wins by the Sword, gets no farther then he *Fights*, and holds, and keeps no more then what he keeps by the ſame means which he gets it by, ſure this man is a *Souldier*, and ſuch a life is a *Souldiers life*; But ſuch is the Caſe of a Chriſtian. *Ergò*.

It would be endleſs to reckon up all his Enemies. Time would fail, ſhould we only call over their Names and no more. But there be theſe four Heads which have thouſands under them, *viz. Sin, Self, Satan, World.* I aim not at accurateneſs of diſtinction, (for I know that *Self* is Sin) but at the familiar plainneſs which may be *Intelligible* unto all, and they are common ly ſo diſtinguiſhed.

1. *Sin*, which is in and about, and *doth ſo eaſily be-ſet us*, Heb. 12. 1. and muſt be fought by thoſe that will *run the Race ſet before them*, who muſt therefore *Fight* as well as *Run*. Sin I ſay, which on thy firſt coming to Chriſt thou muſt renounce, and wage warre with ever after. A warr and a

bloudy warr too must be waged againſt Sin, *Heb.* 12.4. You muſt be profeſſed Enemies to Sin, draw upon it where ever you meet it, keep it off at the *Swords Point*, ſtand upon your Guard, if it gets within you it kills you. Sin that *deceitful thing that ſo often doth deceive us*, under a Colour of being other then indeed it is. Sin that attends us in every Buſineſs, and lies in *Ambuſh* behind and in the midſt of all our lawful Imployments, and while we are buſy about them ſurprizes us at unawares. Sin that pretends in a friendly manner with *Joab to kiſs thee*, 2 Sam. 20.9,20. but ſuddenly and unexpectedly *wounds thee fatally*. Now with Sin thou muſt not compound or make a Truce, but *Fight* it at all Times, do not ſpare Sin at any Time, for it will ſpare thee at no Time. It will mix it ſelf with and miſchief thee in every Duty, Buſineſs, Imployment, when hearing, reading, praying, *&c.* Do not truſt it for it will deceive thee, and be againſt thee *1 Sam.* 29.4. To be ever at variance and in actual conteſt with Sin is our work, and therefore this of a Chriſtian with Sin is rightly called, *The Holy Warr.*

2. *Self*, A cloſe Enemy becauſe within thee, and the more dangerous becauſe ſo cloſe. *Of ſinful ſelf*, that ſaying holds true, *where ſhall one find a worſe friend then one brings from home?* An Enemy that lurks in thine own boſome, and thence is advantaged to do thee the more Harm. They are bad Enemies that are of *a mans own Houſe*, worſe that are of *his own Heart*. Againſt theſe thou muſt be ever watching, or elſe wilt be fooled and foiled by them. There is in thee an *old Man*, *a Body of Sin*, *an Army of Luſts that are ſtill warring againſt thy Soul*, 1 Pet. 2.11. Thou needeſt not *beat the Air* for want of an Enemy to ſtrike. Thy Body thou muſt beat, yea, beat down, yea, *keep down*. There be *ſtrong Caſtles* and *high Towers* within thee, *2 Cor.* 10,4,5. that will never yield on Compoſition, but muſt be taken by Storm. Thou haſt a *Self* that muſt be denied, ſubdued. A ſelf that mixes it ſelf with all thy Duties, concerns it ſelf in all thy Buſineſſes, yea, with all thy Graces. (As there is pride with Humility, yea, pride of Humility) Thy *ſinful ſelf* muſt be mortified, and yet ſtill there remains a *Righteous ſelf*, (as ſome Divines call it) that will do thee as much miſchief as the other, *Our own Righteouſneſs* is as great an Enemy to us as our *Unrighteouſneſs*, our *ſelf Righteouſneſs* as dangerous as the other. *Paul* thought he had gained ſomething by his exact walking in the *Profeſſion* of a *Phariſee*, having framed and ſtabliſhed *a Righteouſneſs of his own*, but he was fain to loſe all, deny that *Self* too, *that he might win Chriſt*, Phil. 3.4.9.

A Chriſtian therefore muſt be a Souldier for he hath in him *two contrary Principles*, yea, *two Armies* engaged one againſt another, (*Gal.* 5.17,) lying one againſt another (as the Greek word imports) like *two Armies* lying intrenched one againſt the other, or like an Army *beleaguering* a City. There are *fleſhly luſts*, actings, ſtirrings on the one ſide; *ſpiritual deſires*, *motions* tendencies on the other, each ſide contending for its contrary Objects

and

and Ends. The Current of Natural Corruption runs downward, that of *Supernatural grace* moves upward. Theſe two contrary ſtreams meet, and hence there muſt needs be an actual Conteſt; one draws backward, the other forward, hence there muſt needs be a *perpetual Warr*.

3. *The Devil* ha's a quarrel to thee, and *Fights* thee he will, and *Fight* him thou muſt. The firſt Cry of the *New-born Babe of Grace* (ſaith a Divine) *alarms all the Devils in Hell againſt him*; what then ſhall he do if he cannot *Fight*? He muſt not fly, (unto God indeed he may fly, but from the Devil he may not, muſt not fly,) nor muſt he yield, then he muſt *Fight*, ſtand his *Ground*, *reſiſt him ſteadfaſtly in the Faith*, and ſo make him fly, *1 Pet. 5. 9*, with *Jam. 4. 7*. Thou maieſt and oughteſt *lift up thine eyes to the hills from whence comes thine help*, diſpatch Faith in Prayer for *Auxiliaries* from Heaven, but thou muſt *Fight* as well as *pray*, *wreſtle in prayer*, *pray and wreſtle*, and that not with God only (as *Gen. 32 24.*) but with Satan too, *Eph. 6. 12.* *give no place to the Devil*, the while, *Eph. 4. 27.* bate him not an Ace, *veer* him not an inch of ground, do not yield an hairs breadth, nor a minutes Time, we muſt ever watch and warr againſt him as our Adverſary, *1 Pet. 5. 8.* He follows thee from Bed to Board, from Company to thy Retirements, from thy worldly occaſions to thy Cloſet, into thy Garden, Field, Ship, Shop, *&c.* From thy houſe to Gods houſe, and there he ſtands at thy right hand. He is ever with thee, ſeeking Occaſions againſt thee. When he ſeems quiet, ſeems conquered, then perhaps moſt to be feared, ſometimes he retreats, goes forth, withdraws, but it it is for Advantage, that he may get ſtronger poſſeſſion with *ſeven Spirits worſe then himſelf*. It may be ſaid of him, as it was of *Marcellus* the *Roman Commander*, he was never quiet, *nec Victor, nec Victus*, neither beaten, nor beating, neither overcome nor overcoming. In Converſion we run away from Satans Colours and Service, whoſe Slaves we naturally are, and enter into Chriſts Pay, hence Satan purſues us (if poſſible) to regain us, and we have no other way to help our ſelves but by *Fighting* him. To be well acquainted with his methods, Stratagems, devices, to watch him narrowly, and *Fight* him ſtoutly will be thy Intereſt.

4. *The World*, one of the Devils Inſtruments, that he uſes in the Warr, he is therefore (in part at leaſt) called *the God of this World*, the world (I ſay) *that chuſes the word*, and then undoes the Sinner. *Beware of being intangled in the affairs of this life*, if thou have taken upon thee *Chriſts Warfare*, 2 Tim. 4 4. Rather let thy *Warfare* eſpecially be againſt the world and thy being ſo entangled by it, He that while he lives in the world hath the world his *Conſtant Enemy*, he muſt neceſſarily be a Souldier Unto the world we muſt be wounded, and God oft imbitters the Breaſts of worldly comforts, dries them up, yea, *crucifies the world to us*, makes it as it were

dead to us, that we may the more *facilely* get Victory over it. The world *Fights* by preſenting preſent ſweet pleaſant things to allure to ſin and deters from obedience. Pleaſure, profit, Honour, are its baits to allure and draw to ſin or diſobedience, there be alſo many fears and diſcouragements whereby it deters and drives back from the way of obedience, Hence the World fires on both ſides; ſo muſt we alſo. Now look upon all theſe Enemies of our weal, theſe *conſtant, perpetual, deadly Enemies*, and ſay then if a *Chriſtian* can be other then a Souldier, and ſee if all theſe will not keep him ever in work. The *New man* hath the Spirit and the word that ſet in with him, and the *Old man* hath the Devil and the world to help him, each *Party* hath its *Auxiliaries*, *Heaven, Earth* and *Hell* are engaged in this *Warr*, there is great ſiding and betting on either ſide, and there muſt be *great Fighting* by him that meaneth to win the Day.

And hence what is the Scripture, but the *Divine Art of Military-Diſcipline*, or the Art of *Divine-Military-Diſcipline*? where God is preſented as *Soveraign*, Chriſt as *General*, all that will be Saints *are his Followers, alias Souldiers, having given up themſelves to him*, or liſted their Names under him, they are required to march and follow him in the *Spiritual Warfare* againſt thoſe forementioned Enemies, there are alſo directions how to *Fight this good Fight*, Encouragements to hearten them, threatnings to quicken them, Examples of thoſe whoſe valour ha's been crowned, and Cowardize puniſhed, the *noteable Exploits* that have been done by Believers *by the ſtrength and grace of their General*, theſe and ſuch like things are the ſumme of the Scriptures. As in the ſecond and third Chapters of the *Revelation*, that which is driven at in the *Epiſtles to the ſeven Churches of* Aſia, and is the ſcope of all the *Directions, Counſels, Promiſes, Threatnings* that are there ſet down, or diſcoveries of the Lords mind there made to them, is to make them good and ſo *victorious Fighters*, to put them on *Fighting*, and ſo as *not to beat the Air*, but to overcome their *Spiritual Adverſaries*, as appears by the *Common Cloſe* of each *Epiſtle*, [*To him that overcometh*] will I do ſo and ſo; why truly juſt ſo the very ſame is the ſcope of all the Scriptures to help us to *Fight this good fight, and to finiſh our Courſe*, that we may have the *Crown* at laſt.

This alſo is the Lords aim in every *Sermon* we hear, to inſtruct us in the *Theory*, and ſo fit us for the *Practice* of what may ſpeak us ſuch as the Text and Doctrine ſpeaks of. Every Sabbath day is a *Training day*, wherein we receive Inſtructions and Directions from the Lord concerning our Duty, our work as Souldiers, and all the week after we are to act over the Leſſons which we then learn. *Jeſus Chriſt our King, our General*, knowing the multitude of Enemies within and about us, gives the ſame order which *David* did, 2 Sam. x. 18, *viz.* that we ſhould be taught the uſe of the Bow, and inſtructed

inſtructed how to uſe our *Spiritual Armor Regularly* and *ſucceſsfully*.

5. The promiſed preſence and Aſſiſtance of God with his people in this world, in all their *Buſineſſes*, *Undertakings*, *Exigents* whatſoever, is delivered in ſuch *Metaphors* as confirm the *Aſſertion* before us. *He is with them*, but how? *as their Shield*, *Buckler*, *High-Tower*, *Fortreſs*, *ſtrong-Hold*, &c. All which with many ſuch like, intimate and inferr that they are in a *Militant warfaring condition in this life*, becauſe otherwiſe there would be no need of thoſe things. The Lord wanted not words to expreſs his Affection to his people by, but he uſes theſe as moſt *ſignificant*, becauſe moſt ſuitable to their Condition, and ſo moſt *Intelligible* by them, and *acceptable* to them.

Beſides, that the *Reward* at laſt is for *Overcomers*, a *Crown* to be put upon the Head of *Overcomers*, when they come into that *Glorious Triumphant-ſtate* whither the Lord is leading them, Now the *great Triumph* is at the end of the Warr (though Saints have ſome beginnings of it now, *2 Cor. 2. 14.*) the *Crown* is for the *Overcomers*, the *Overcomers* are the *Fighters* or *Souldiers*; and therefore all Believers who ſhall be *crowned* muſt alſo *Fight*. All that are ſaved are *crowned*, all that are *crowned* do *overcome*, all that *overcome* muſt *Fight*, *Ergò* all the Saints that ſhall be ſaved muſt *Fight*.

Second part of the Doctrine.

That in this fighting they muſt be vigorous and in good earneſt, not like ſuch as *beat the Air*. Take this one Argument to confirm it.

Reaſ. Becauſe no other acting but *vigorous ſtrenuous acting* will attain the end, no other will ſerve the Turn, all other motions will be to no purpoſe, he that uſes them will be never the better, and as good never a whit, as never the better. He that only *beats the Air*, will never beat his Enemy, and he that beats not his Enemy ſhall be beaten by him. None but he that *Fights valiantly*, *couragiouſly*, *ſtrongly ſhall overcome*, and none but he that *overcomes* ſhall be *crowned*. Sin and Satan will not be ſcared and frighted away (as was hinted) by ſquibs and Cracks, nor daunted with great words, nor made to fly with a meer flaſh in the Pan. *Beating the Air* will never beat the Devil *the Prince of the Air*. No, you muſt run ſin thorow and thorow, your Sword up to the very *Hilts*, *Ehud-like*, prick it to the Heart, elſe it will not die; you muſt hit the *Old-man* under the fifth Rib and let his bowels out, elſe you do nothing. If thou deal gently with ſin it will be thy Maſter, but if thou wilt maſter it, do as *Joab* did by *Abſalom* who ran the darts through the very Heart of him. When you come to deal with ſin and Corruption, do your work ſubſtantially and throughly, *get it faſt nailed to the Croſs of Chriſt* that it may not have its liberty, elſe you'l never ſe-

cure

care your Comfort now, nor your *Crown* hereafter.

Many will ſometimes in a Fit talk of what they will do againſt ſin, promiſe to leav it off, forſake it, kill it, give out that they will come out with ſuch a force againſt Sin, as that they make no doubt to ſtorm and take it; But Sin will give ſuch *Braggadochio's* leave to talk and vapour, and will give like Anſwer to them as *Ahab* to *Benhadad*, when he ſaid, *that the duſt of* Samaria *ſhould not ſuffice for handfuls*, &c. Let not him that puts on his *Harneſs*, boaſt as he that puts it off, *1 King. 20. 10, 11.* Many will *declaim* much againſt Sin, while in the mean time they *nouriſh* and *cocker* it; but Sin cares not for words, values only *blows*, and *down-right blows* too. The Lord hates *Cowards* and *curſes deceivers* both in his worſhip, and other work and Service too, See, *Mala. 1. 14.* with *Jer. 48. 10. Fighting* weakly offends God, and advantages and encourages the Adverſary. *Beelzebub* (ſaith one) *like the Flies medles not with fleſh that is boiling over the Fire, but when raw or cool will fly-blow and corrupt it.* The Application of it is Eaſy, if thou art *fervent* in Prayer, *warm* in Duty, *vigorous* in thy oppoſition of *Satan* and *Sin*, *Satan* will avoid, *Sin* will yield, but if thou be *cold* and *remiſs*, *Satan* will grow more bold, and *Sin* more ſtrong. If thou art but a *Fencer*, a *Stage-Player* in *Religion* with a *Button* on the *Point* of thy *Rapier*, *Satan* will not be afraid to come near thee; but if he ſee that thy blood is warmed, and thy *Spirits* are up, and that thou offereſt the naked point to him, art reſolved to *Fight* at *Sharp*, and layeſt about thee like a man, he will ſtand further off.

When thou goeſt out againſt *Sin thy great Enemy*, perhaps thy *deceitful Heart*, that ſecretly too much *loves Sin*, will be ready enough to give ſuch a *Charge* as *David* did to the *Captains*, (2 *Sam.* 18. 5.) *deal gently*, &c. *But Chriſt ſtands in the Gate as thou art going forth*, and ſaith, *for my ſake, and for thy Souls ſake, and as ever thou wilt appear before me with joy* at the End of the warr, *deal ſeverely, deal ſharply and throughly with Sin and the Old-man.* Thy *Commiſſion* is to *take, kill, burn, ſink, deſtroy* all ſin and Corruption, &c. which are profeſſed Enemies to Chriſt Jeſus, and not to pity or ſpare any of them. It is like that ſometimes given to *Saul* againſt *Agag*, 1 Sam. 15. 3. Then if thou ſpare any under what pretence whatſoever, thou wilt be *indighted*, tried by a *Council of Warr*, found *guilty*, *condemned*, and *executed* for *Rebellion*, *ſtubbornneſs*, *Witchcraft* and *Idolatry*. and ſo juſtly *rejected* or *caſhiered*.

It is a ſilly thing when the *ſignal* of Battel is given for men to charge with nothing but Powder, which will only make a ſound, give crack, but do no *Execution*, and yet ſuch Fools are many Profeſſors, they talk of Religion, talk againſt ſin, charge it highly, and diſcharge whole *vollies* of words againſt it, but there be no *Bullets*, they are not in earneſt, make a great noiſe,

noiſe, a loud report, but the *Report* is all. They make a ſhew as Children do with their *wooden Swords* and *Pot-guns*, but they draw no bloud, no *wounded luſt* drops down, no *bleeding Corruption* lies gaſping for breath, or breathing its laſt, Sin is as ſtrong, luſt as haile, corruption is as ſound as ever it was, and ſo will be notwithſtanding their *beating* or *breaking the Air* with their empty words and unprofitable diſcourſes. Away with ſuch Childrens play, this *play-Fighting*, *Fighting* in *jeſt* will never attain the end to make thee a *Conquerour* in earneſt; it may ſerve for a ſhow, and ſo Sin may be mortified in ſhow, and thou ſaved in ſhow, but damned in *Reality*. If thou let go ſin which God hath put into thy hand, without putting it to Death, (as he did him who was appointed to Death, *1 King. 20. 42.*) and if thou only *beat the Air*, not it, (be ſure it will go.) Thy life muſt go for its life.

No acting but *Strenuous acting* will do againſt the *Old man*, thou muſt fall on him *courageouſly*, *ſtoutly*, the word in the *Context* ſignifies to *box* and *thump manfully*, to be about the Ears of him and beat him all black and blew. *Beza* on *Luk. 18. 5.* where the ſame word is uſed tells us that a *Noun* from this *Verb* ſignifies bruizes that are black and blew from the ſeiling of the bloud there, and indeed it is as *Solomon* ſaith, *Prov. 20. 30. the blewneſs of the wound cleanſes evil*, &c. So muſt *Sin* and the *Old man* be ſerved, elſe nothing is done, *beating the Air* then in theſe matters will not avail.

Thus the Doctrine hath been in ſome measure explained and proved; we ſhall now improve it in ſome few particulars.

Is the Life of a *Chriſtian* a *Souldiers Life*, and is he ſo to act as hath been ſaid? Then this informs us ſomething of the Nature of,

1. The profeſſion and practice of Religion, that it is no ſuch *eaſy*, *ſlighty*, *indifferent buſineſs* as many Profeſſors make of it. Indeed to talk of Religion and make a *Flouriſh* is eaſy, to *beat the Air* is not difficult; to ſeem Religious is *facile*, but to be Religious is hard and will be found ſo. He utterly miſtakes the matter that dreams of taking his eaſe, and nouriſhing *Sloth* in a *Chriſtian Life*, that as ſoon as he hath given up himſelf to Chriſt, that now his work is over; I tell thee no, the *Warr* now begins, now there are *two Principles* in thee, and thoſe in an hot diſpute at the *Swords point*, and there muſt be *bloud-ſhed* and *loſs of Life* on the one hand or the other, And ſure this is no *Childrens play*. God knows the Sloth and ſlightineſs of mans Heart naturally, and therefore meets with it by ſetting forth a *Chriſtians Employment* under ſuch *Metaphors* as will allow of no *Laxiety*, *Exempli gratia*, Math. 11. 12. *The Kingdom of Heaven ſuffers violence, and they take it by force*, Sin makes a violent oppoſition againſt thy going to Heaven, and therefore thou muſt alſo make a *violent Reſiſtance*. If Sin and Satan can hin-

hinder it thou ſhalt never have poſſeſſion of Heaven given thee, however not a *peaceable* and *quiet Poſſeſſion*, and therefore thou muſt make a *forcible Entry*. Again, *Luk.13.24.* you hear of *Striving*, being in an *Agony*, like men that are a *wreſtling*, who tug and pull, and ſhake one another, taking all Advantages to give each other the *Foil* or *Fall*. *Paul* uſ'd the ſame word of himſelf, *2 Tim.4.7. I have Fought*, &c. I have *ſtriven* that good *ſtriſt*, have well acted the part of a *Wreſtler*. *Striving* implies action, *Intenſineſs* of Action, and that againſt a great deal of oppoſition. So [*Running*] in the *Context* is uſed in the ſame Senſe, now *Running* is oppoſed to ſtanding ſtill, and alſo to moving ſlowly, it is a *vigorous, lively motion*. So *2 Pet.1.5,10. Giving all Diligence, Jude* 3. *Contending earneſtly*, Pſal.63. 8. *Following God, following him hard*, and that with the *Soul*, Rom.12.11. *Fervency of Spirit, warm* and *vigorous acting*.

But I need not go from this *Metaphor* of the *Text*, *Fighting* is work, not play, *hard work*, (2 Tim.2.4.) mens work, *dangerous work*. And let us about this Warr, Conſider that it is.

1. *Near us, yea, within us, not at a diſtance, two Men in every Chriſtian.*
2. *Between us, our ſelves and our ſelves are the parties concerned.*
3. *Politickly and powerfully managed on either hand, by the Parties and their Auxiliaries.*
4. *Mortal, not ſome ſmall blows, light ſcarrs, but Death on the one or the other ſide is the end of it.*
5. *Soul-Warr, the ſoul is warred againſt*, 1 Pet.2.11. *and the Eternal Weal or Woe of the ſoul is the reſult of it.*
6. *Irreconcileable without Atonement.*
7. *Conſtant without Intermiſſion,*
8. *Perpetual without End, till death puts an End to the Combatants and combate both at once.*

I ſay, Conſider theſe particulars, and then ſay when may a Chriſtian be *Lazy* or *ſlothful*? what leiſure-Time ſhall he find to gratify a ſluggiſh Spirit? where is there any room for ſlighty and *ſuperficial Carriages* in his work? At what time may he have a Licence to ſay to his Soul, *Soul take thine Eaſe, eat, drink, and be merry*, (at leaſt in that ſenſe as he did, *Luk.12.19.* and many ſtill do) when will it be lawful for him to lay down his Arms, put off his Sword, unbend his Bow? where will you find from God or from the nature of the work any allowance or Countenance for that *dulneſs, ſleepineſs, ſecurity* and *Indifference* that finds ſo much Countenance among men? And do not wonder to ſee in your *Journy Heaven-ward* the way beſtrewed with *dead Carkaſſes*, and to ſee ſuch Troops of *daſtardly Cowards*, and *white livered, faint hearted, milk ſopps* upon their *Retreat*, and when you come there do not wonder to ſee ſo few Profeſſors there, but rather that any ſhould ſo *Fight*

as

as to *Overcome*, that conſidering the oppoſition, any ſhould obtain.

2. *Then is will be good prudence for all that are looking Chriſt-ward to ſit down firſt and count the Coſt*, Luk. 14. 25-33, Chriſts deals plainly with us and tells us what we muſt truſt too, let not us deceive our ſelves. *Zebedees ſons* were for a *Kingdome*, but Chriſt tells them of a *Croſs*, *a Cup*, *a Baptiſm and a bitter one too*, Math. 20. 22, 23. and ſo ſhould we tell our ſelves of the *Warr* as well as the *Reward*, of the *way*, as well as the *End*, not only of the Crown to be worn, but of the Sword, that by which it muſt be won before worn.

Many when they hear of the Goſpel and *word of Grace*, they like the *ſtony Ground* (Math. 13.) *immediately receive it with Joy*, perhaps are told of the Warr, but do not conſider of it, or if they do it is the *Plunder* and *Triumphs* that their mind is mainly on, hence when they meet with bloud and and wounds, repent of their choice, *when Perſecution ariſes they are offended*, and lay down their Profeſſion as haſtily as they took it up inconſideratly, *ver. 5. 20, 21.* It is good therefore for a Chriſtian *to look before he leaps*, leſt after he hath advanced he draw back again, throw down his weapons, run away from his *Colours*, and make a *ſhameful Retreat*.

The Lord Jeſus looks back on all that are following him, and ſaith, I have a *Crown* for you, but you muſt *Fight* for it; a *Kingdome* for you, but you muſt *take it by Force*. What ever Chriſt propoſes to us we ſhould Conſider of. Now his queſtion to us is, (and ſhould be ours to our ſelves) Can we *Fight*? can we venture where Arrows and Bullets flie? can we Face an Army? can we *endure Hardſhip as good Soulaiers of Jeſus Chriſt* muſt do? Can we bid defiance to Sin, ſend a Challenge to our *boſome luſts*? can we be content to live a life of oppoſition to every Sin? We are naturally for Eaſe and quiet, would fain live without Care and fear, meet with no croſs or trouble, ſwim down the Stream without any ſtop or check, not to have a ſtrong Tide to row againſt, or be forced to turn it up againſt a *Trade-wind* of *perpetual Oppoſition*. Moſt are like *Iſſachar* to whom reſt is ſweet, *Gen. 49. 14.* whereas we ſhould be like *Judah*, and divers other of the *Tribes* who are deſcribed to be of *warlike Spirits*, ſome with open force, others with *ſubtle Stratagems* engaging againſt their Adverſaries, Only that *Tribe* was *dull* and *low-ſpirited*. We are therefore to examine our own Hearts, God will try them and ſo ſhould we. The Lord would not lead *Iſrael* by that way leſt they ſhould ſee warr and ſo recant, *Exod. 13. 17.* but God will lead us that way where we ſhall ſee *Warr*, and that way we muſt go or none, for there is no other, and *woe to us* if we do recant.

Great will be the *Advantage* that will accue to us by *due Conſideration* of theſe things before hand, hereby we ſhall be put into a poſture of *Expectation* of *difficultie*, and *hard Hardſhip* in this *Warfare* will be no new thing to us, and ſo we ſhall not be ſo likely to be *Surprized* or *offended*. Expectation

will put upon *preparation*, and that will be very *profitable* Christ told his *Disciples* that his end in warning them of *Persecution* before hand was to prevent their being *offended when it came*, (Joh.16.-14.) Again, it will prevent our *Apostatizing* and *falling back* from our *Profession* after we have engaged in it. *Apostacy* from a Profession made, arises from want of due pondering what we did when we first made it, and were like to suffer in the prosecuting of it. Therefore let us be advised and deliberate in taking up a Profession of the Name of Christ, left that which was rashly *enterprized* be *groundlesly deserted*.

3. *Let no poor sincere hearted Follower of Christ be discouraged, as if all were not well with him because he meets with much Fighting and Opposition, no peace or quiet*; Enemies come on him like the waves of the Sea, scarce can have one resting day or night, *the Devil* ever beating up his *Quarters*, his own *Treacherous Heart* often betraying him to *Satans temptations* and *Allurements*, &c. Why know this is no strange thing, see *1 Pet.4.12*. *Paul* could tell you as much as all this upon his own Experience, (*Rom.7.*) He stood to his Arms when he first engaged for Christ, and never laid them down till he came to lay down himself in the Grave. It was no Argument that *Nehemiah* and his Company were not about Gods work, because they were fain to hold the *Sword* in the one hand, and the *Trowel* in the other, *Neh* 4 17, *Rebecca* had no just cause of fear by reason of the *struglings and Fightings within her*, Gen.25.22,23. *She had conceived by the Son of the Promise*, only there were *Twins*. Say not then, if so, why am I thus ? Nay, if so, how can it be otherwise then thus ? If a *Believer*, thou goest with *Twins* (the one the *Old man* that is in thee naturally, the other the *New, begotten in thee by Christ Jesus*) and these two must and will, yea, cannot but *Fight* and *struggle*, for they are contrary, see *Rom.7.23*. with *Gal.5.17*. Thou maiest bind the *Old man* indeed and keep him *Prisoner* that he shall not run, but canst never so bind him as that he cannot *Struggle*; He will Rebel while he ha's a Being, and while thou hast a Being in this Life he will have one too.

To you that are discouraged because you feel the *Body of Sin* in you *Fighting* and *disturbing* you, let me say, there is one though you should not feel it, and to feel it is a mercy, yea, to feel and *Fight* it is a Duty. That it is there is most certain, that you feel it there speaks some Life, that you *Fight* it some Strength also, and consequently your Frame is in some measure right, as well as your state good.

It is the Condition of every man to be either *taken Captive* or in *Warr*: if *Captived* at *Satans will* he may have a kind of peace for the present, but no wise man will think such an one safe; if in *Warr* it speaks thee gotten out, or at least getting out of his Snare, and that is comfortable.

Then let not Satan *baffle* thee, and make thee wound thy self with thine

own

own weapons which thou shouldest use against him. Warr against Sin, if from a Principle of Life within thee, is a most certain Sign of a good Estate.

Its true, there may be a kind of a *Warr* between a *Natural inlightned Conscience*, and a *carnal unrenewed Will*; and between the *sensitive* and *rational Faculties* in an unregenerate Man, but if the *warr* be between two *Men* in thee, be sure one of them is the *New Man*: and if there be a *new Man* in thee, there is *Christ* in thee, and if *Christ be in thee*, thou shalt *Overcome*. Those other *strivings of Reason* or of a *natural* and *inlightned Conscience*, are not against Sin as such, and so not against all Sin, are usually weak, nor do they grow more strong, are *inconstant*, and by *Fits* only, not out of Hatred of Sin, but will consist with a *Trade* of Sin, at least with an *Allowance* of some *secret-darling Sin*. But if thou findest the warr against Sin as such, all Sin, *constant*, *growing*, and such as proves thee an utter Enemy to all Sin, so that thou canst say thou wouldest never Sin more, *&c.* if so, thy *Struglings* should rather encourage thee then otherwise. Do not expect an End of this *Warr* while thou livest, only live a Life of *dependence on Christ*, and from his *death* and *Resurrection* daily, fetch *renewed strength* and *Grace*. What would poor *combating Paul* have done with his *Body of Sin* had it not been for Christ? *Rom. 7.*

4. This Doctrine may also serve to give an *Alarm* to the *secure*, *quiet*, *easy Professor*, and that on a double Account, *viz.*

1. *If thou be not engaged in this Spiritual Warfare.*

2. *If though in a Sense engaged, yet not Strenuously.*

1. Know, *if thou art no Warrier, thou art no Christian.* If there be no *Warr*, there is no *Grace*, if thou know not what it is to be a *Champion*, then not what it is to be a *Christian* neither. He that is no *Souldier* of Christ is no *Servant* of Christ. All *Christs Followers* have their *Names* in the *List* of those that *Fight the Lords Battels*. He that now is, and ever was in peace, so continuing, now is and ever shall be without true peace. Do not cry peace, because thou never knewest *Warr*; *Cujus Contrarium*. He that never knows *Warr* shall never know *Peace*. He that will be *crowned* must *Overcome*; he that will *Overcome* must *Fight*, then judge what will become of him that does not, cannot, will not *Fight*. You are either with Christ, or against him, *Fighting* for Christ or in *Opposition* to him, there is no *Neutrality* here, mind what was said in the former use, if not in *Warr* then a *Captive*, oh do not bless thy self because thou art *quiet* and at *Ease*, are not in *Trouble as other men*, No, its a Sign that the *strong man Armed* hath *Possession* of thee, and therefore *all is in peace*, me thinks it should be a *Searching* and *awakening thing* to thee to hear that thou art the *Devils Captive*, *Slave*, *Vassal*, as every one is that is not a *Souldier* of Christ. Thou that hast no *Warr* with Sin maiest be sure thou hast no Peace with God. It is said, *Gen. 14.*

that

that when News came to *Abraham* that *Lot* was *taken Captive*, he and all his *Company* were up in *Arms* presently: why let every *ſecure Sinner* know, every *quiet ſinner* that hath not yet *given up his Name to Chriſt* as a *Souldier* under him in this *Holy Warr*, I ſay let him know that the Lord hath ſent me to him this day, as his *Meſſenger* in his Name to bring him theſe heavy Tidings *viz.* that not his *Friend, Acquaintance, Relation*, &c. but himſelf, & that not his Body only, but his Soul, his *precious, Immortal Soul*, his *darling*, that is more worth in it ſelf, and ſhould be to him then *Ten thouſand Worlds*, is *taken Captive by Satan*, and there without *Infinite Power* and *Grace*, like to be a *perpetual Bondſlave*. That *roaring Lion thine Adverſary the Devil* hath ſeized thee, thou art in the *Dragons claws*, and if thou beſtir not thy ſelf ſpeedily he will drag thee down into his *Den*, his *Cave*, the *Bottomleſs pit*, from whence no *Ranſome* ſhall ever fetch thee; No *Ranſome* but Chriſts now can, and when once the *day of Grace is over*, which how ſoon it may be, God only can tell) that ſhall not neither. Oh is it poſſible for any *ſecure Sinner* to be ſo faſt aſleep as not to take this *Alarm*! God forbid. We account it a miſerable thing to be *taken Captives* by a *cruel Adverſary*, & carried at a great diſtance from our homes and Relations into the *Enemies Country*, where we are like to waſt away our whole life Time in *hard & rigorous Service*, in *hunger, thirſt, nakedneſs*, and want of all things; and we think that all which hear of our Caſe are obliged to pity and pray for us, yea, & (if there be need and hope) to contribute ſomething toward our *Ranſome*: apply it then to thy *Soul-concerns*, & think what it is to be in the *Hands*, and at the will of the Devil, the *greateſt Tyrant* that ever was, to Serve him with the *greateſt Rigour*, in the *hardeſt Service*, for the *longeſt duration*, viz. that of *Eternity*, in the greateſt penury of all things, no reſt night nor day, nor the *leaſt drop of water to cool their tongues*, and when thou haſt thought of this, ſay if it be not a Condition Infinitely more miſerable then the other, and then again ſay, if it be not *amazingly ſtrange*, that the ſame perſons that would be ſo much affected with the other, ſhould be ſo little moved with this. Oh why doth not the world ring with the *doleful Complaints* of ſuch *poor wretches*? why do they not fill *Heaven* and *Earth* with their Cries, and (being firſt alarm'd themſelves) alarm both to contribute to their Relief? Alas *they know not that they are poor and miſerable*, &c. (*Rev.* 3.) they feel not the *Iron yoke* upon their *Neck*, nor the *Chains of darkneſs* at their *heels*, at leaſt they do not feel Sin to be as a *Yoke*, as *Chains*, *cords* and *Fetters*, hence not *ſtartled*, not *affected*, but (*miſerable ſelf-deſtroying ſinners* that they be) ſtop their Ears at the *Proclamation* of the *Year of Jubile*, *the acceptable Year of the Lord* is not an *accepted Year* to them, they turn their *backs* upon the *tenders* of *Liberty*, hugg their *chains*, chuſe their Captivity, love their *Bondage* and refuſe to go out free. Hence though we ſee ſuch perſons daily, we hear any of them *crying*

and

and *bemoaning* themſelves but ſeldom, hence in ſtead of following Chriſt who would lead them out of this *Slavery* they rather prepare Warr againſt him, and uſe their utmoſt Endeavours to keep themſelves in. Well, one of the next mercies to the giving of Jeſus Chriſt to a poor ſinner is the making him *throughly ſenſible* of his *miſery*, and *diſquieting* and *diſtreſſing* him thereupon without Chriſt. Oh pray for that work to be wrought, and pray that none may (as it is frequent for many to do) look up a little at the firſt hearing or reading of ſuch a Truth, but ſoon lay down their *drowſy heads* again, and make a Shift ere long to get *aſleep* again, and dream that notwithſtanding all that hath been ſaid, *they ſhall have peace.*

2. *It alarms them that though they make a ſhow and pretend high, yet in reality do play rather then work, talk rather then Fight, and ſo indeed do but beat the Air.* Chriſt loves to ſee a man that girds up the *loins* of his *mind*, and *buckles* to his work, that puts his *Bones* as well as his *Brains* to it, and laies about him like a man. There's many that make a Shift to paſs among men for Chriſtians, who yet will want a place to hide their Heads in at that day when the *Great General* ſhall appear, becauſe they have been only perſonaters of the Chriſtian, *ſtage-players* in Religion, that never yet had the Courage, or will, to Face any *beloved ſin*, or give it one *ſound Blow*. Thou haſt Flouriſhed thy Weapons about thine own head, but never gaveſt one *down-right Blow* upon Sins Head; this is not like Chriſt, nor will be liked by him; For when Chriſt is brought in as returning from the Fight againſt his Enemies, *Iſai. 63. 1*, &c. his *Garments* are all red with their *Blood*. It far better becomes the Coat of a Chriſtian Souldier to ſee it ſprinkled with the *Blood* of Sin, then to ſee it ſpotted with the Fleſh, the former ſhould be laboured for as honourable, the latter hated as reproachful, *Jude 23.* which yet is the Condition of every *laſye, eaſy Fighter.* In ſtead of *garments rouled in* ſins *blood*, they are rouled in Sins filth and pollution.

3. Be we all then Exhorted *to ſtand to our Arms, Let us Fight, Fight the good Fight, and ſo Fight.*

Fight] do not play, idle, ſleep when there is ſo much work to do, ſo many Enemies to oppoſe, woe to him that now ſtands with his Hands in his Pockets, or his Arms folded one in another in the Sluggards poſture, as if there were nothing to do. Oh its a buſy world, and Fighting a buſy work.

Fight the good Fight] Fight for Chriſt againſt Sin, *&c.* that is the *good Fight*. *And ſo Fight*] not with their tongues, but Hands and Hearts; not with *Flouriſhes* but *Realities*, not with words but Actions; *So Fight*: that you may *Overcome*, not ever Fighting and never Conquering; ever learning and yet never underſtanding. By often preſſing on our Souls the neceſſity not only of doing but [*ſo doing*] without which all our doing is nothing worth and tends only to ſelf-undoing. Fight we muſt, and conquer we muſt, or elſe

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it will be ill with us. We are in the ſame Caſe as thoſe Souldiers whom when the *Commander* had landed on the *Enemies Country*. he burnt up their Ships that tranſported them, and then told them that they muſt either eat up theſe men (*i. e.* their Enemies before them) or drink up that Sea, intimating that there was no way left but to it they muſt, and that upon the peril of their lives. God hath ſet us here in our *Enemies Country* where we muſt either *Fight manfully*, or *die ſhamefully*. Now to further us in this our work, take ſome *Directions* and *Encouragements*, and that,

1. Unto all thoſe who are or would be *accounted Chriſtians*, and therefore muſt be *Souldiers*.

2. To thoſe in particular, who are *Souldiers* and alſo *Chriſtians*, or to *Chriſtian Souldiers* and *Souldier Chriſtians*.

To the former let me ſay theſe following words, and that,

1. By way of Direction, 1. *Make ſure that your Names, and Hearts as well Names are given up to the Service of Chriſt*. Remember that in your *Baptiſm* you took *Preſs-mony* from the Lord, engaging you to ſerve him in the *Warr*, againſt *the World*, *the Fleſh*, *and the Devil*, and as you grow up he expects that you ſhould Anſwer for your ſelves, what ſide you are for. All men are Souldiers either in the *Devils Regiment*, or under Chriſts *Banner*. Be not then *halting between two Opinions*, be not *Neuters*, but *deliberately* make your choice. Jeſus Chriſt is lifted up as an *Enſign* to the *Gentiles*; and wherever the Goſpel is preached he ſets up his *Standard*, and cauſes it to be proclaimed by ſound of *Trumpet*, that whoever will fall off from Satan and come and put themſelves under him, they ſhall be welcome to him, and protected by him. Oh then when he ſaith who wilt thou be for, ſay, let thy Soul ſay, Lord I will be for thee and for no other. He offers thee Conditions of *Peace*, comply with them then, for thou canſt not meet him in an *Hoſtile way* with thy *poor*, *miſerable*, *naked Soul*, who ha's his *twenty Thouſand As Luk. 14.* yea, *Ten Thouſand Times Ten Thouſand* to wait on him. Do not then *harden thy heart againſt him*, for *thou wilt not Proſper*. Then ſubmit to him, and be free in it. All Chriſts Souldiers are *Volunteers*, Pſal. 110. 3. They are the *men of Deſires that offer themſelves willingly*, Judg 5.

2. *That being done, enquire who are Chriſts Friends and Foes, and let them be thine too*; do not miſtake and *Fight* Friends, while thou complieſt with Foes, and if thou doſt the former, thou wilt not ſhun the latter. Do not as they, *Iſai. 5. 20.* hugg a Luſt when thou ſhouldeſt ſtab it, embrace a *darling ſin* when thou ſhouldeſt cut the throat of it, *love the World* when thou ſhould hate it. *e contra* do not be ſhy of *Holineſs* when thou oughteſt to *ſeek*, *purſue and perfect it*, &c.

3. *Be at peace with God*, get and keep him on your ſide, and then none *can be againſt you*, at leaſt ſhall not hurt you, *Rom. 8.* Nothing will more *further* and *ſucceed* your Warr with Sin then your *peace with God*. When

Sauls

Sauls Time of Punishment for his Treachery and Cowardize drew nigh, he bustled all he could to save his Stakes, but God was departed from him, and then there was no help for him. Heaven would not, Hell could not relieve him though he implored Aid from both, see *1 Sam.28*, and *Chap.31*. But if God be on your side, victory must needs be there too.

4. *Be Courageous*, Courage is an *high Accomplishment* of a *Souldier*, and most indispensibly requisite in a Christian. Faint Hearts will shew themselves false ones, when the pinch comes. How often did the Lord say unto *Joshua*, (Chap. 1.) *Be strong and of a good Courage*, and it was on the same account that we are, when he was going to Warr for *Canaan*. Hear the Lord saying to us as to them, *Deut.20.1-4.* and say we to our selves, and one another as they did, *1 Sam.4.9.*

5. *Get well armed.* Good Armour will help to good Courage, he that is unarmed or ill armed must needs be faint-hearted, and one *Coward* is enough to spoyle a *whole Company*. The Lord hath a *good Armoury* where you may be furnished. See *Eph.6.10*, *&c.* And when you have this Armour, prove it, try what your Faith can do, what your hope, *&c.* can do. Suppose Cases of Difficulty, as *David* does, *Psal.27.1,2,3.* and supposing your selves to be in such Cases, see what work you can make of it, suppose the loss of friends, near Relations, Estate, Health, yea, suppose Death looking in at your window, try if you dare face it, make proof of the strength of it, and see if you are able to grapple with it. Supposed Cases will furnish and fit you for real Cases. Be often handling your Arms, and use will make you prompt, the frequent handling them will help you to handle them handily, expertly, dexterously, successfully.

6. *Be at variance with every sin, get inward, setled, radicated heart-Hatred against sin as such, and then thou wilt oppose every sin.* Correspondence with one sin will ruine thee. Do not spare any because a little one (thy doing so will be a great one) neither dare to connive at any, because sometime a dear one, and still a secret one. God sees, and is a witness of all secret sins, (*Jer.29.23.*) Be not bold, do not adventure to commit one sin in hopes of a pardon, lest *the Lord of Hosts* should answer thee as sometimes a *Commander* did an offending Souldier who pleaded that it was the first Time, or he had done so but once, quoth he, Souldiers must offend but once. To sin once is once too much.

7. *Begin with Sin betimes*, ere it grows to an Head and the Conspiracy strengthen. *Achitophels Counsel* was fatal if it had been followed. I will pursue him this night, while weak and weary, *2 Sam.17.1,2.* Let this Counsel be acceptable to thee, it is (as was said of his) as if thou shouldest ask Counsel at the *Oracle of God*, nay it is the *Oracle of God*, follow Sin this night, resolve against it this moment, and pursue it speedily. Sin is like Fire in the

House-Top, either quench it presently, or else all will be in a Flame within a few moments, and in *ashes* within a few more. The *Twig* will come up easily, but the *Tree* when grown up will be *Invincible*. Sin is a *great Breeder*, a *little Company* will soon increase to a *potent Army*. And it will grow *strong* as fast as *numerous*. Then *take the little Foxes*, (Cant 2,15.) the *old ones* may be too *sub.le* and too *nimble* to be taken Begin with Sin as soon as it begins with thee, nip it in the *bud*, crush it in the *Egg*, the first *risings* & *motions* of Sin do thou rise up in Arms and move against. The *Emphasis* of *Achitophels Counsel* lay in the *Circumstance* of *Time* [*this Night*] and hence *Hushai's policy* was only to strike at that, and by so doing *enervated* and weakened the whole, so that it was *turned to folly*. The *Conscience* of many a sinner is so far convinced of that *plain Truth* that sin must be *fought*, that the Devil seeth it *bootless* to beat him out of that, dares not say the Counsel is not Good, only it is not good at this Time, what needest make so much haste as to go this night, stay and sleep upon it, *to Morrow is a new day*, another Time may do as well, and thus while the sinner delays, *Sin* increases, delaying to oppose sin is a sin, and gives way to more sin, and the renewing of the *Act* strengthens the *Habit*. *Custome* in *Sin* will prove a *second Nature*, and be as *incureable* as the *Ethiopians Colour* or the *Leopards Spots*. Unto none is it of so great Concernment to take the very *nick* of *Time* as *Souldiers*, especially *Christian Souldiers*. The *Bratts* of *Babylon* may more easily be *dasht against the Stones*, if we take the *Season* for it, but if we let them grow up they will become more *formidable*, and *hardly Conquerable*.

8. *Instead of making any Provision for, endeavour to cut off all Provision from the Flesh, watch against the occasions of Sin, and resist them Strongly.* It's accounted *good Policy* in *Warr* to leave as little Provision as may be in the *Enemies way*, men will burn and destroy even in their own Country to prevent the Enemies finding relief. How foolishly do they act then who pretend to *Fight Sin*, and yet secretly supply it with *Provision* & *Ammunition* to carry on the *Warr*? The *Flesh* hath many Inventions to provide for it self, will *shift notably*, and *the Devil* is a *careful Caterer* and *Purveyor* for it, it needs none of our help. He that keeps not himself from the Occasion, cannot expect that God will keep him from the Sin. Some Lusts like some *strong-holds* may be easier starved then taken by *Storm*, yea, no lust will be taken that is not *starved*, or dye if you give it meat.

9. *Plant your main Battery against your nearest and dearest Sins, your own iniquities. Deal with that Sin that is as a right hand, and eye, and dost surely there.* Those that thou art most endangered by, thou shouldest make most *Opposition* against. If there be any thing that holds *Correspondence* with the Enemy, no wonder thou art betrayed. Satan could do Christ no harm, because *he found nothing in him*, Joh. 14.30. The less thou hast in thee

for

for Satan, the leſs can he do without thee againſt thy ſelf. And indeed it is little that he doth againſt thee without thee, I mean, without thine own having an Hand in it; the moſt he does is to *ſtrike Sparks* upon our *Tinder* or *Powder*, to bring *Fire* and *Bellows* to our *dry Stubble*, do but damp that *combuſtible matter* that is in thee, and he will loſe much of his labour. *Fight neither with ſmall nor great but with the King*, was a Charge he gave his *Souldiers*, (2 King. 18 30.) So let us *Fight* mainly againſt the *King-luſts, commanding Inclinations* and *Deſires*. When the Enemies and Traytors within are conquered, executed, at leaſt the *Leaders* or *Heads* of them, thou wilt with leſs danger oppoſe the Reſt. Let the *Head-ſins* be taken off, and the other will fly like the *Philiſtines* when *Goliah* their *Champion* was dead.

10. *When Sin begins to fall follow it cloſe, give it no breathing, no recruiting Time, purſue thy victory, let it not have leiſure to rally, but follow the Chaſe till none be left remaining.* The *Sun ſtood ſtill* at Joſhua's *prayer* to give him opportunity to be avenged on his Enemies, *Chap. 10. 12, 13.* If thou haſt a Spirit to pray and purſue Sin thou ſhalt want neither light nor help to give it an utter overthrow.

11. *Be much for Order.* Chriſtians are Souldiers and that in *actual Exerciſe*, now *Souldiers* in *Exerciſe*, at leaſt if they exerciſe well are great obſervers of *Order*. What is an Army in a *Rout*, or *Chriſtians* out of their places? It was both *ſightly* and *ſafe* for *Iſrael* that came *harneſſed* out of *Egypt* to march in ſuch exact Order through the wilderneſs. Hear his ſaying concerning them, *Numb. 24. 5. Order is Beauty and ſafety.* Then let each know and keep his own place, and not while inquiſitive into other mens places and duties, neglect his own. Let *Leaders* lead, and let the reſt follow; let *Commanders* command, and let the reſt obey, elſe there will be *Confuſion*. They are the beſt *Souldiers* that can keep from a *Rout*, and the next beſt that can *rally* ſooneſt. The beſt will ſometimes miſs it, but miſerable are they who when out cannot bear to be reduced or brought in. As much as poſſible keep in; if out, as ſoon as poſſible fall in again. Keep in your places and you keep out of danger. *Strayers* from their *Colours* or *ſtraglers* from their places will ſoon be ſnapped.

12. *Be conſtant in Chriſts Service. His ſtandard is ever in the Field, do not fly from your Colours.* The work of Chriſtian Souldiers is not a *Battel* but a *Warr*, when once liſted never freed, no not after ſixty years, as in *Iſraels Camp*. Beware of neglecting any Seaſon of going to *Warr*, 2 Sam. 11. 1. You read that *David* had a *Battel*, and yet again a *Battel*, and yet again a *Battel*, 2 Sam 21 15, 18, 19, 20. No diſcharge in this warr till death comes, and he is your *laſt Enemy*, 1 Cor. 15 26. you muſt *Fight* till you die upon the place. Reſolve to live and die *Fighting*, and then you ſhall live and die *Conquering*, yea, *you ſhall be more then Conquerours*, Rom. 8. 37.

Then loſe no Time. *Alexander* being askt, *how he did ſo much, conquered ſo many places in ſo little time*, Anſwered, μηδὲν ἀναβαλλόμενος by omitting no opportunity. We have many Enemies to conquer, and much work to do in a little Time, we had need loſe none, but by *redeeming it* to make more. Chriſt bade them *gather up the Fragments*, (Joh.6.) which proved more then the whole that they had at firſt. Sure our *Time* is as *precious* as our *Bread*, we ſhould then preſerve and improve every *Inch, bit* and *Crum* of it, let none be loſt; do not *whittle* out our *precious Time* into *chips*, break it in pieces, crumble it into bits; ſhould we gather up thoſe *Fragments* of *Time* ſpent in *vain chatt, needleſs Recreations*, &c, perhapsit would be more then the whole that many of us have ever made good uſe of to this day.

13. *Unite firmly, ſtrongly and cloſely together. Chriſtian-fellow Souldiers you are Members of one Body, yea, members one of another, then be one, and of one Heart at leaſt though you be not always in all things of one mind.* It was the *Devils maxime of old*, and *Machiavels* ſince, *divide and Conquer*. It was *Chriſts mind of Old*, and *his Apoſtles* ſince. *Be of one mind, live in love and peace*, &c. 2 Cor.13.11. *Peaceableneſs* and *Innocency* are *Good Qualifications* in Souldiers, and ſo in *Chriſtians*, *Gentleneſs* in Souldiers makes them *Gentlemen Souldiers*. All Chriſts Souldiers are of *peaceable, meek, gentle, quiet, tractable diſpoſitions*. *Innocent alſo as Doves*, (Math.10.16.) *do violence to no man* ſaith *John Baptiſt* to the Souldier, (*Luk.3.14.*) *be ſpotleſs, harmleſs, and without rebuke* (*yea, among a crooked and perverſe Generation* that will provoke) ſaith *Paul* to the Chriſtian, *Ph.2.15.* Chriſts Souldiers *ride on white Horſes, clothed in white Linen*, Rev.19.14. *viz. Holineſs, Righteouſneſs, Equity, Innocence*; to have an hand in any of thoſe *dirty Actions* of *injuring, wronging*, or *quarrelling* with any of your *fellow-Souldiers* or others, will be a ſpot ſoon ſeen on, and a blemiſh to your *white Coat*.

But eſpecially Covet her Characters of her ſelf, *2 Sam.20.19.* I am one that is *Faithful* and *peaceable* in *Iſrael*. The Lord is a *man of Warr*, Ex.15.3. yet the *God of peace*, Heb.13.20. Chriſt is the *Captain of the Lords Hoſt*, yet the *Prince of peace*, Joſh 5.14 with *Iſai.9.6.* The Spnit maintains the Warr with ſin and Satan, and yet one of his main *fruits is peace*, Gal,5.22. while at Warr with all Gods Enemies, *Love peace* with all his Friends, and as much as poſſibly in you lies *with all men*. Saints have the moſt warlike, and yet the moſt *peaceable* Spirits of any men in the world. Their *wiſdome is from above, and that is firſt pure, then peaceable*. Let there be no *Faction*, or *Fraction* among us. If *one Body*, dread that there ſhouldbe a Schiſm in the Body. Let not Chriſtian Souldiers delight to keep at a *double*, (perhaps it is too often *double double*) diſtance. If we are *quarrelling one with another* when we ſhould be joyning ſhoulder to ſhoulder to oppoſe the *common Enemy*, we ſhall make matter of ſport for our Adverſaries and ſhame and miſery for our

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ſelves. And when our Captain comes to look on us, if he find us *quarrelling and Fighting one with another*, we may expect that he will frown, yea, and *Fight* too, beat us, puniſh us altogether. It is uſually obſerved that in Controverſies and Contentions, though one party might be mainly to blame at the beginning of them, yet if they continue long, it is much if either be wholly Innocent.

Our being Souldiers ſaith we muſt *Fight*, but our Rule as Chriſtians tells us againſt whom we muſt *Fight* viz. ſin, &c. and for whom *viz.* for Chriſt and the *Common Faith*, not one againſt another, nor for our Luſts, and yet from them all our *Warrs* and *Fightings come*, Jam. 4 1, Small matters oft make *Great Breaches*, A little Earth ſometimes, *a Fancy, a humour, a Luſt*, &c. why better loſe much of our Earth, Fancy, &c. and all our ill humours and Luſts then any of our peace. The *Figtree* Jud. 9 11. feared loſing its ſweetneſs if it ſhould accept of promotion over the Trees: I am ſure while we contend for promotion over others, contend to promote our wills and humours above others, and the Text tells us *Prov. 13. 10.* that *only by pride comes contention*) we loſe our peace, our quietneſs, our ſweetneſs, and ſowre our ſelves, into a frame unpleaſing to God and unprofitable to our ſelves and others, and the Gain will never countervaile the Damage. One of the *higheſt pieces* of Souldiery is for a man to *Overcome himſelf*, and he that hath attained that skill will be a Conquerour where ever he comes, no evil ſhall overcome him, but he will overcome it by doing of good, (*Rom. 12. 21.*) and that is the *nobleſt conqueſt* in the world. Miſtake not Courage & valour to think it conſiſts in *rendring evil for evil*, (no, when thou doſt ſo thou art overcome, and ſheweſt thy ſelf a Coward) or being able to give perſons as good as they bring, to be even with them, ſtand out ſtifly againſt them and not yield, &c. No, he is truly Couragious & ſtout hearted that can ſtoop rather then quarrel, yield rather then ſin. *Abraham* ſhewed as much true *Chriſtian magnanimity* when he yielded to *Lot* to prevent ſtrife (*Gen. 13.*) As when he faced all thoſe Kings and delivered *Lot*, Gen. 14. *True magnanimity* ſhews it ſelf in an *utter Impotency* and *inability* to do any thing againſt Truth and peace. Courage of the right ſtamp appears in daring to grapple and Collar with thine own Luſts and Corruptions, in *enduring hardneſs*, (2 Tim. 2, 4.) and hard dealing too, without being put out of thy way thereby.

Then let all Chriſtians *move, act, harmonize* as *one Body, and members of the ſame Body*. Refer our zeal and heat for the Enemy, and then lay it out when it may *praiſe God*, and be ſure the wrath of Profeſſors of Religion one againſt another does not work his *praiſe*, but *diſhonour*.

Martial Diſcipline is ſevere, and very ſevere againſt *Mutineers*. Woe to thoſe that begin, woe to thoſe that *maintain*, woe to thoſe that (as God gives opportunity) come not with their *Pails* of *water* to help to put out the

Fire of Contention. God is angry at our being angry with one another, our ſelves are wofully diſtempered and damnified, others *ſcandalized* and *hardened*, Satan only ſmiles becauſe he gains the while. In theſe *puddle waters* the Devil accounts (becauſe by experience he finds) that it is *good Fiſhing*, and though he cannot Fiſh out (no more then he could *winnow* out, Luk. 22. 31, 32,) any *true Grace*, yet he may deprive us of the *preſent*, *profitable*, and *comfortable* Exerciſe of it; and he may, and often doth at ſuch Times fiſh out all the *ſeeming grace* of an *Hypocrite*, and make him manifeſt in his own *Colours*. *Quarrelling Times* are *trying Times*, and *manifeſting Times*, thoſe that have any *Faith*, *love*, *patience*, &c. it will then appear; and thoſe that had nothing but a *ſhow* of theſe will then ſhow what they had. Yea, the Saints themſelves when troubled, ſhaken and diſturbed by the *Storm* of *Contention*, do cauſe more *filth* and *froth* to riſe then either themſelves or others thought to have been there.

Offences have been and will be, *Controverſies* and *Diviſions* have been by Satan *raiſed* and *fomented* in all *Ages*, which have occaſioned great *digladiations* among Chriſtians. Hence *Pulpits* and *Preſſes* have been more then glutted with many *Polemick* and *unedifying Diſcourſes*, beſides *ſharp Debates* in private, by which much precious Time hath been waſted, that will be dearly miſſed one day. And for men either in publick or private Capacity to be much (much more to delight to be much, and being much will breed delight) in thoſe matters, to travel farr in that *Road*, how well it ſuits with their feet who are to be *ſhod with the preparation of the Goſpel of peace*, (one piece of our *Spiritual Armor*) I leave them to Judge who have for any conſiderable Time worn that Shooe. To ſtudy to diſquiet Luſt and ſin in our ſelves firſt, and alſo in others is given us in Charge, but in the mean Time to *ſtudy to be quiet* in our ſelves and with others, lies very fair and full in our *Commiſſion* and *Inſtructions*, 1 Theſ. 4. 11. with 2 *Theſ.* 3. 12. That the *Sword* ſhould devour for ever while there is any Sin remaining to be the *Antagoniſt*, muſt be for ever owned; but if the *Sword* devour at all, much more for ever, while our Brethren are the Subjects of it, *this will be bitterneſs in the latter end*, 2 Sam. 2. 26 Let *Pulpits* ring with the *Everlaſting Goſpel*, the bitterneſs and vileneſs of Sin, the excellency of Chriſt, the *freeneſs* of *Grace*, the neceſſity of *Faith* and *Holineſs* toward God, *Superlative Love* to Chriſt and to one another as our ſelves; and let private diſcourſes and *Occaſional Conferences* between *Fellow-Souldiers* throughout the whole Army, be the *Eccho* of ſuch Counſels, and our Carriage and Converſation toward God and one another, the Examples of thoſe Rules, if (I ſay) men were thus buſied they would have little liſt or leiſure to quarrel, and many of our endleſs and *fruitleſs Controverſies* would die alone. There is a great deal of *Profaneneſs*, *Senſuality*, *worldly mindedneſs*, *pride*, *wants of Love*, &c. againſt theſe let the *voice be lifted*

up

up like a Trumpet, and when men write againſt theſe, they may be allowed ſome *Gall* and *Vineger* in their Ink, only let us ſpare our Brethren.

14. *Walk humbly both with God and among men.* If Humility be not one of the pieces of our Spiritual Armor expreſt, *Eph. 6.* yet it is the Grace of the whole. Humility in a Souldier ſets him forth more then all his Bravery beſides; ſo Humility in a Chriſtian is the very Bravery of a Chriſtian. Its called his raiment, *1 Pet. 5. 5.* And indeed the reſt of our Graces are ſo ragged that we had need have the *upper Garment* of *Humility* over all, leſt *the ſhame of our nakedneſs appear*. *Vain-Glory*, which is the proud mans ſtudy, is an empty ſtudy, a vain ſtudy. Do not talk great words: nor make great ſhows or Flouriſhes, but do great things. Neither ſhould the Souldier or Chriſtian be a *Vapour*, a *Flaſh*, a *Bubble*, *Vox preterea nihil*, but be a through and ſubſtantial doer in all that he does do, and let thy deeds ſpeak, and they will ſay enough, *Prov. 31.* ult. Do high and loud deeds: while you ſpeak little and low words, ſay little, but do the more, do not ſpeak *ſwelling words*, but do *ſwelling works*, and theſe works will ſpeak words big enough to guard thee againſt obſcurity or oblivion, will get thee a Name and Fame that ſhall never be forgotten.

15. *Know your ſtrength lies more in, and your ſucceſs is more from the General then your ſelves.* The Security of our Lives is more from the Grace in Chriſt for us, then from the Grace from Chriſt in us. Indeed we muſt keep our Graces bright and in Exerciſe, our weapons on and in uſe, let not our Swords ruſt in our Scabbards that they will not draw, *&c.* yet ſtill the Exerciſe of our Graces when we have them, and their ſucceſs when we uſe them is from him *without whom we can do nothing*. He girds us and proſpers us. Eye him, imitate him, keep him near us, with us, within us, and then we ſhall be *more then Conquerours through him that hath loved us*. He only who died for Sin, can be the death of Sin in thee.

16. Finally, *Think much of your laſt Enemy Death*, with whom alſo you muſt combate, and this part of your Warr will give you a full diſchage from all the Reſt. It becomes Chriſts Souldiers to be no ſtrangers to death, who are called ſo often to Face it, and ever to carry their Lives in their Hands.

And you aged Chriſtians, you old, beaten, experienced Souldiers, do not carry all your Experiences with you into the Grave. You have been long acquainted with Satans method and manner of *Fighting*, and verſed in the Stratagems of Warr, you may be of excellent uſe and great bleſſing among a Company of young Beginners, ſpend what you may of the little Time that is left you in inſtructing, informing and encourageing thoſe that have as yet learnt but a little Warr. Your Gifts and Experiences were given you to profit withal, and therefore did the Lord help and comfort you, that you might communicate to others for their Aſſiſtance, what he hath been pleaſed

to

to impart to you. And it will much conduce to your comfortable laying down your Heads in the Grave, that you ſhall leave others behind you who are engaged in the ſame *Warr* with your ſelves, and likely through Grace to manage it well.

2. By way of Encouragement, let me add a few words.

And Suppoſe you heard our *Great Captain* ſpeaking theſe words to us this day, to hearten us in our work; and if any need *Heartening Courage* and *Encouragement*, it is the *Souldier*, and if any *Souldier* it's the *Chriſtian*, unto whom it had need often be ſaid, as *Iſai. 35. 3, 4.* Then (*Fellow Souldiers*) let us know;

1. *We have a good General*, one that is *Skilful, able, Compaſſionate*, &c. *the Lord of Hoſts*, who when all the *Armies* of *Sin, Luſt*, &c. are gathered together againſt us, and the *Devil* the Leader of the *Black Guard*, he can *Command* and *Countermand* them all.

2. *We have a good Cauſe*, The Warr with Sin and Satan, *&c.* is a juſt and and lawful Warr, and alſo profitable, no plunder like the profit to be had in this Warr.

3. *We have good Company, good Fellow Souldiers*, all of them like the Children of a King, nay indeed they are ſuch.

4. *We are all well Armed*, each part Armed, and the Armor of each part *Impenetrable.*

5. *Our Enemies are already conquered by Chriſt Jeſus our General.*

6. *We Warr not at our own Charge.*

7. *Nor in our own Strength*, for in the hotteſt and ſharpeſt diſpute, we have our *Leader* with us, ordering matters himſelf, and affording us ſtrength from himſelf. He is with us in the *Fight*, be it in *Fire, water, Furnace*, &c. ſee *Iſai. 43. 1, 2. Dan. 3.* He is like that *Commander* who was never wont to bid his *Souldiers* [*Goe*] but [*Come*] himſelf being ever preſent with them, and going before them. ſee *Rom. 8. 31, 37. Pſal. 118. 7. Heb. 13. 5. Pſal. 18. 1, 2. 1 Joh. 4. 4.*

8. *If we are indeed his Souldiers, he will preſerve us and ſee us all forth coming. Have we given up our Names to him, believed on him, then he will keep what we commit to him till that day*, 2 Tim. 1. 12. He can, and does warrant all our lives throughout the whole *Warr*, which no *General* on Earth can do. All that *Fight* for, and with Chriſt, ſhall live with him. Say not, *I ſhall one day fall by the hand of* Saul, Thou ſhalt never *fall by the hand of* Saul, nor *Devil* neither. Let no mans heart fail then, but *be of good Courage*, Act. 27. 22. *Not a man of you ſhall loſe his Life.* Numb. 31. 49. After that Ingagement with *Midian* in the Wilderneſs, it's ſaid, *they numbred the people, and there lack'd not one. When the Book of Life, the Muſter-Roll, in which the Names of all Chriſts Souldiers are liſted*, comes to be brought forth and opened at the

end

end of the *War*, if our Names are there we ſhall be called over, and every one be able to Anſwer to his Name. Let us but *know that our Redeemer lives*, Job. 19. and then, *becauſe he lives, we ſhall*, Joh. 14. 19. And what ſhould then daunt us? His Life for ours we ſhall all be ſafe. No ſooner are we liſted, but all our Lives, yea, the lives of our *Immortal Souls* are *enſured* in *Heaven*, and *Chriſt's Life* is the *pledge* and *pawn* for ours, *Joh. 11. 25, 26.* who would not *Fight* under ſuch a *Commander*? Our *Captain* cannot die, *he was once dead, but behold now alive, and lives for ever and ever*, Rev. 1. 18. he dies no more, and his Life is the *Security* for ours.

Chear up *Fellow-Souldiers*, take heart in *Grace*: it's true we have many Enemies, many *Swords*, *Pikes*, *Bullets* about us, the *Arrows* fly thick, and theſe and thoſe drop down on our *right hand* and *left*, but it is with us, as 1 *Sam. 22. 23.* they that ſeek our Life ſeek Chriſts Life, but with him *we* ſhall be in Safety. They that ſeek to take away mine, muſt ſeek, and find, and take away His too, or elſe miſs their Aim; *for thy Life is hid with Chriſt in God*, Col. 3. 3. When Chriſt comes to give an account of his *Souldiers* under his care to the *Father*, he will ſay (as *Joh. 17.*) *Father I have not loſt one of them*, not one of my *true-hearted Souldiers* how weak ſoever, The *Cowards*, the *Traytors* indeed are gone, but not one of the reſt. *Paul* could ſay, *I have Fought*, &c. and ſo there is a *Crown* for me, 2 *Tim.* 4. 7. what he ſaid at the end of his Courſe, thou maieſt ſay at the beginning of thine, (for *Chriſt* that is the *Author* is alſo the *Finiſher*, Heb. 12. 2.) and it is as true Divinity to ſay, he that is *Fighting* (in the preſent Tenſe) is ſure to be *crowned*, as he that hath *Fought* in the preter-perfect Tenſe: if *Finiſhing* thou art as ſafe as if thou hadſt *Finiſhed*. If you *Fight the Lords Battels*, your Souls are *bound up in the Bundle of Life*, 1 Sam. 25. 28. The poor Believer though he hath an *Hoſt* to break through, where he ſhall be ſure to have *one thouſand Swords* drawn, *Guns levelled*, *Pikes directed* at him, yet is ſure to ſcape, he that carries him on, is obliged to bring him off with *Honour* and *Safety*.

O *Our Warfare ſhall not laſt long, much leſs always*. It was a *comfortable word* to them, and ſhould be to us, [*your Warfare is accompliſhed*] Iſai. 40. 1, 2. Yet a little while and *Friendly Death* (a *welcome Meſſenger* to every *warfaring Chriſtian*) ſhall in the Name of the *Captain* command you to lay down your *Arms*, never to ſtrike one *bloody blow* more, but to come and enjoy the ſweet of all that you have been labouring and *Fighting* for. And then will be the firſt and laſt Time that this word [lay down your *Arms*] ſhall be heard by you firſt, for you muſt *Fight* till you die, laſt, for you ſhall never take them up more, and ſo have no occaſion to lay them down any more. The *Goſpel* hath been *ſounding a Charge* to us all our Life Time, but *Death* ſhall *ſound a Retreat*, whereby we ſhall return to the *Head-Quarters* that our *General* hath taken up, and prepared for us, (*Joh. 14. 2, 3.*) and there be fairly and ſafely lodged for ever.

re. *We ſhall then be all Crowned that have been thus Fighting. The Senate of Heaven hath decreed a Triumph for every Overcomer*, Heb. 12. 1, 2. Not only the *Generals*, *Commanders*, ſome few eminent Chriſtians, but every *common Souldier* ſhall ride into the *City*, *the heavenly Jeruſalem* in his *Triumphant Chariot*, laden with the *Spoils* of his *Enemies*, and *crowned* with the *Merits* of his *Saviour*. Every true, hardy, couragious Souldier ſhall then be found to be an *Overcomer*, every *Overcomer* ſhall have a *Crown*, every *Crown* ſhall be a *Crown of Glory*, an *incorruptible crown*, now reſerved, then put on, and worn, and that *never ſhall fade*, *or wear away*. Oh think how *Heaven* ſhall ring with that *joyful Shout*, thoſe *heart-ravi ſhing Acclamations* that ſhall then be given, when all the whole *Army* of the *Church Militant* ſhall meet and become *Triumphant*! How ſhall they *congratulate* one another, and Chriſt welcome them all, into the Poſſeſſion of that *Kingdome prepared for them from before the Foundation of the World*! There will be opportunity enough to all *Eternity* to recount their dangers, their *hard Encounters* and *narrow ſcapes*, how often there was but a ſtep between them and death, and yet they are ſafe. Then ſhall God have the Glory of his *Power* and *Grace* in keeping them *through Faith unto Salvation*; that though they were ſo often, and ſo often at the *Swords point*, at the Cannons mouth, yet they came off, ſo many *Ambuſhments* laid, and yet not ſurprized, ſo many *Mines* ſprung, and yet not blown up, *Pharaoh* holding them in *Bondage* with all his might, when out, following them to bring them back, the *red Sea* before them, oft ready to periſh for *hunger* and *thirſt*, fiery flying Serpents, Enemies, *&c.* in the wilderneſs, *Jordan* in their way, *Anakims* and walls to Heaven, yet being helped *to follow the Lord fully*, *couragiouſly*, as *Joſhua* and *Caleb* did, they ſhall ſay, when *Poſſeſt of Glory*, as *Joſhua* did, Chap 23. 14. *Behold not one good thing is failed of all that the Lord in his word ſpoke concerning us*, *or promiſed to us*. *Encourage and comfort your ſelves*, *and one another with theſe words*.

I ſhall cloſe with a few words to thoſe that have been the Occaſion of this preſent Aſſembly, and what I ſay to you, may be of uſe to all of like *Profeſſion* with your ſelves.

You called me hither, (*Worſhipful*, *Honoured and Beloved*) that I might (to give it in your own words) diſpenſe to you ſome word in the Name of the Lord for your Incouragement in your work; I ſhall therefore according to your deſire preſent you with a word of Incouragement, and a word of Advice alſo.

By way of Incouragement, my Text ha's matter enough.

1. I need not inſiſt largely on (though my Text will bear it,) the *Lawfulneſs* and *commendableneſs* of your Imployment as Souldiers, which yet may be mentioned as a word of Encouragement to you; and that is hinted here and elſewhere in the Scripture where the Lord makes uſe of this as one of the moſt fit,

fit, ſuitable and *ſignificant Emblems* of a Chriſtian Life, which he would not do, at leaſt ſo much, if the Calling it ſelf were not lawful. There is a *Generation* that call theſe Exerciſes *carnal Exercises*, and your *Weapons carnal Weapons*, but God hath ſaid enough in his Word to ſtop the mouths of ſuch *Gainſayers*, and I am apt to think that one main Reaſon why they call theſe *weapons carnal weapons*, is becauſe they be not in their own Hands, though if there, I fear they would be *carnal weapons* indeed, and it may be carnally and cruelly uſed; Witneſs the Stories of others that have pretended to like Principles, till opportunity hath given them Advantage to diſcover themſelves.

Indeed the firſt Warr that we read of in Scripture, *viz.* Gen. 14 was begun by thoſe that we have no ground to believe were any of the beſt of men, yet that gave occaſion to *Abraham* that *holy, righteous, Pattern-Believer* to draw the Sword in the ſame Chapter, having before hand prudently trained up his Servants unto *Military Exercises*, that they might be fit to go forth to Warr when Providence ſhould put them upon it. (*ver.* 14.) The word there rendred [*trained*] doth not only ſignifie trained up in *Religious Education*, as it is uſed, *Prov.* 22.6. But alſo initiated or inſtructed in *Military skill*, as the Scope of the place, beſides the Senſe of the word ſeems plainly and fairly to carry it. So that as *Abraham* was the *Great Pattern Believer*, ſo he was in this Chapter the *Great Pattern-Souldier, exemplary* and *imitable* both in training up his men before hand to have them ready, and alſo in leading them forth to actual Service when there was occaſion. Nor need any of the Children of *Abraham* (as all Believers are) doubt to imitate (rather they are to account themſelves obliged to imitate) their *Father* in that which is ſo many wayes warranted, and wherein he was ſo *proſpered* and *ſucceeded*, and upon his return from which ſo *extraordinarily bleſſed*, as you find in the ſame Chapter. Sure the Lords ſo bleſſing him upon ſuch a *warlike Exploit* intimates his acceptance of him therein, and helps to *warrantize* the like practiſe to us.

Thus *David was a man after Gods own heart*, and yet *a man of warr*, 2 Sam. 17.8. Had his *mighty men* trained to Service, about him, made a Law in *Iudah* thereabout, 2 Sam. 1.18. that there ſhould be *Training daies* (as we call them) Times ſet apart to teach the *Art* of Souldiery. The *Bow* being a *principal Inſtrument* then uſed in Warr, is *Synechdochically* put for every weapon of warr, and their learning the uſe of that, intends their Skill in the whole Art. *Solomon* in his beſt dayes, and before his Apoſtacy, though a *King of peace*, yet provided for Warr, and ſo did *Aſa*, 2 Chron. 14 6, 7, 8. he took the Advantage of the peaceable dayes they had to fit themſelves for warr. So they are commended for their ability to keep Rank, and uſe the Sword with both hands, 1 Chron. 12. 38.

The *Benjamites skill* in ſlinging Stones at an *Hairs-breadth* is upon Record

to their *Commendation*, and ſure they had not that Skill *naturally*, but by uſe and Exerciſe.

You find alſo that *Nehemiah* when about the wall of *Jeruſalem* had his *Fighting Tool* in one hand, and *working Tool* in the other, *Chap. 4. 17.*

Let me add a place or two out of the *New-Teſtament*, Luk. 3 14 when the *Souldiers* came to *John Baptiſt* and asked what they ſhould do, he bids them not lay down their Arms, but uſe them well, not *violently*, *injuriouſly*, &c. *and to be content with their wages*, though to take wages, i. e the *wages* or *Stipend* of *Souldiers*, though to do the work of Souldiers, elſe it had not been lawful or rational to take wages, though the Calling & Imployment of *Souldiers* is lawful. Some in our dayes would have ſaid, man thou muſt not *Fight*, thou muſt not meddle with that *Profeſſion* any more, it is not lawful for thee to be a *Souldier*, but the *Baptiſt* knew better.

The *godly Centurion* that had not his *Fellow* for a Believer in *Iſrael*, did not lay down his place, give up his *Commiſſion* or *disband* his *Souldiers* (which doubtleſs he would have done if it had not been lawful to be a Souldier) no, but he keeps up good Diſcipline among them, maintains his *Authority*, and has them at his *Beck*, Math. 8 8, 10. You read alſo of *Armies* following *Chriſt on white Horſes*, Rev. 19. 14. I might further urge it from the *Law* of *Nature*. *Self Preſervation* is one of the *Prime Dictates* of *Nature*. It is riveted into our very *Beings* as *Creatures* to preſerve our ſelves, we muſt *uncreature* our ſelves if we renounce that. Sure God hath not given to all other Creatures an *Inſtinct* to preſerve themſelves, (ſome by *hiding*, ſome by *flying*, others by *Fighting*, &c.) and in the mean Time left man like a *tame Fool* to be a *Prey* to his *Adverſary*.

Again, The *Law* of *Faith* ſpeaks the ſame thing, for it doth moſt ſtrongly and *indiſpenſably* put upon the uſe of means. *Abraham* could (for ought I know) believe as much as any man alive, even *in hope againſt hope*, and yet *Abraham* could not *believe* Lot *out of Captivity*, (though he could *believe* Iſaac *out of the aſhes*) but rather choſe to uſe men and means to *Fight him out*. This *Great Believer* was a *great Souldier*. It is true, the main Security of the Believers is their *Faith* in *God*, but ſtill in his own way, *viz.* in the uſe of means where God gives opportunity, without doing of which you cannot truſt God. He knows not the *Nature* of *Faith* that knows not the *activity* of it in the uſe of means. *Faith* is a moſt *Active*, *obedient Grace*. You ſpoil its acting while you are not found in a way of *Obedience*. In putting it out of that way you *bam ſtring*, *enervate* it, *clipp* its *wings*, and then how can you expect it ſhould *goe*, *act*, *fly*?

We might argue alſo from the *unreaſonable*, *envious*, *quarrelſome*, *injurious*, *cruel*, yea, *murtherous Spirit* that is in *ſinful man*, which will not be kept from doing wrong but by ſuch means. Were all men *rational* and *Religious*, *Conſcientious*

Conſcientious and *pious*, then *beat their Swords into plow-Shares*, &c. The command of God, and the *Royal Law* of *doing as we would be done by*, would ſecure all mens perſons and Eſtates; but *all men have not Faith*, nor *love*, nor *obedience*, nor do they uſe *Conſcience* neither. The *enmity between the ſeed of the Serpent and the woman*, which appeared betimes in the Example of *Cain* and *Abel*, and inclined the one to *Hatred* and *Oppoſition*, ſhould prompt the other to *ſelf-preſervation* and the means of it.

What *Warr* is *lawful* and when, I ſhall not diſpute, but that a *Defenſive Warr* is *lawful* is beyond diſpute, to *Fight* for the *Cities* of our God, as 2 *Sam.* 10. 12. or to recover ours out of the *Hand* of *violence*, as *Gen.* 14. So *Jephthah* went to *Warr* againſt thoſe that would have put him out of the *Inheritance which God had given him*, Jude 11. and he was one of thoſe that acted in *Faith*, Heb. 11. 32, 33, 34. together with others there mentioned, while *ſubduing Kingdoms*, *waxing valiant in Fight*, *and turning to flight the Armies of the Aliens*. Chriſts forbidding to *reſiſt evil*, Math. 5 39 *&c.* refers to private perſons in a *way of Revenge*, vid. *Perkins in loc.* Nor had *Peter* a Call at that Time to *reſiſt Authority* in that way, *Math.* 26. 52. who was therefore bidden to put up his *Sword*, and they are threatned to *periſh with the Sword* that do *unſeaſonably* and *injuriouſly* uſe it. Not but that the *Civil Power* may, and ought draw the *Sword* in Caſe. It's true, we read of a *Curſe* againſt them that *delight in Warr*, Pſal. 68 30. and no leſs are they *curſed* that come not to the *Help of the Lord againſt the mighty*, Jud. 5. and do but only *beat the Air*, and not bath their Swords in Blood when they do come, *Jer.* 48. 10. That then is the firſt word of Encouragement to you in your work, *viz.* that you have good warrant, *Scripture warrant* for your *Training dayes* and *Military Exerciſes*, and that the Lord doth *Countenance* and *require* theſe *preparations*, that you may be ready to ſerve the Lord and his people, when he calls you thereunto.

2. A ſecond word of Encouragement which I may add, and that from my Text, is that *Great* is the *Honour* which the Lord puts upon you as *Military perſons*, eſpecially in ſuch a *Capacity* as thoſe that do willingly give up themſelves to the Service of God in ſuch *Exerciſes*, and that not only in that he ſpeaks of the Saints, (*the excellent ones upon Earth*) in your language, but alſo in that the Lord is often in Scripture calling himſelf *the Lord of Hoſts*, ſo alſo *a Man of Warr*, Exod. 15. 3. The Son of God alſo is *Captain-General*, (as *Mediatour*) under his *Father*, ſee *Pſal.* 45. 1—5. Beſides the moſt *eminent* of the Saints all along have been Souldiers, (I mean properly ſo) *Father Abraham* was free of the *Souldiers-Hall*, and had an *Artillery Garden* at his houſe, *three hundred* and *eighteen* in his *trained Band*, Gen. 14 14. *David* in like manner, 2 *Sam.* 17. 8. Indeed, *God* and *Chriſt*, and all the Saints upon Earth are of your *Company*, which is much for your *Honour*. Again, much of

the Scripture is ſpent about Souldiers, and Souldiery. How many *Chapters* in Sacred Writ are no other but ſo many *Liſts* of the *Names* of Souldiers that have been in *former Ages*, and how many more are ſpent in reciting the *noble Exploits* and *valorous Attempts* and *Enterprizes* of Souldiers? Twice over in two ſeveral *Chapters*, viz. 2 Sam. 23. and 1 *Chron.* 11. are the Names of *Davids* choice, expert Souldiers, called his *Worthies*, ſet down. Beſides a *large Catalogue* of the *mighty men* that helped *David* is expreſt, 1 *Chron.* 12. the *expert Commanders* and able Souldiers that came in to them, till they became a *great Hoſt* like the *Hoſt of God*, ver. 22. Now to have ſuch *frequent* and Honourable mention made of Souldiers in the Word of God, and to have ſo *conſiderable* a part of it ſo ſpent, is a *great Honour* to Souldiers, and ſhews the great delight that *the Lord of Hoſts* hath in his Souldiery, it tells us that they are perſons *whom the Lord delights to Honour*, And Honour is a good Encouragement and Spirit to a Souldier. Your Imployment is no *baſe*, *low*, *inferiour Imployment*, but one *highly honoured by the Lord*.

Souldiers, know that the Lord hath put a great deal of *Honour* upon you, for which you are exceedingly beholden to him; carry it *humbly*, *thankfully*, and *ſerviceably* toward God under the *Honour* He conferrs upon you. See that you *Honour* him, who thus *honoureth* you. If *God will Honour thoſe that Honour him*, (1 Sam. 2. 30.) Then ſurely thoſe ſhould *honour him whom he honours*.

3. A third word of Encouragement I ſhall take from the great uſe that God hath all along made of *Military men* in his Church. To be uſeful and ſerviceable is an *Honour*, (for the *more ſerviceable* the *more Honourable*) eſpecially to be ſo *directly* and *immediately ſerviceable* to *God* and his *Church*, as Souldiers have been, yea, are, and ſhall be even to the very laſt. And this is a further Encouragement. Though properly the Lord needs no help *againſt the mighty*, yet he uſes them, and one Reaſon is for the *Honour* and *Encouragement* of them that he uſes. Chriſt may make uſe of you to be great bleſſings in the places where you live. It is a *Bleſſing* to a people to have *mighty men* and *men of War* among them, as appears, becauſe it is a great judgement to have ſuch taken away from them, *Iſai.* 3. Be encouraged then, for you are uſeful, and may be made *great Bleſſings*, and that is a *bleſſed thing*.

4. *Great is the Affection that God bears for ſuch, eſpecially for them that offer themſelves willingly unto that ſervice.* (provided that their Hearts be right therein, for the Service and Glory of God,) Gods heart is toward ſuch as *Deborah's* was, *Judg.* 5. 9. Now that Gods heart is toward you, and preſence with you, while you are with, and for Him, is a very *comfortable*, *heartening*, and *encouraging word* to be ſpoken at the *Head* of an *Army*, ſee 2 *Chron.* 15. 2.

5. The main Scope of the whole that I have ſpoken may be improved by way of Encouragement, *viz.* that you are both much inlightned about the Nature of, and furthered in the managing of your *General Calling* as Chriſtians by your

your being Souldiers. As your Christianity will help your Souldiery, so be sure your Souldiery (if the fault be not your own) will notably help your Christianity. Every *Training-day* may be a *learning day* to you, while training you may be working for God and Christ, and for your Souls too. If your Soul-work may go forward amain while you are *exercising* your *Arms*, it cannot but be a *great Encouragement* to them that know they have Souls, and know the worth of them. You that are Souldiers (as I have already hinted) are eminently beholden to God in that he is *full*, *large*, and *particular* in Spiritualizing your Calling, in putting so much of Heaven thereinto, that if you will seriously attend, you cannot but find it. Truly our going with an Earthly mind about our Earthly work, with a *common Heart* about our *common Employment*, is that which spoils us in it, and makes us lose the *best Good*, even the *Spiritual Good* that might be gotten thereby.

Unto this word of Encouragement, I shall add a few words of Advice.

1. *Propose right Ends to your selves in these Exercises.* There are good and useful Ends of them, let those *good Ends* be your Ends. If your Ends are not right, you may be Souldiers but scarce Christians. Now the *Great End* of all our *Undertakings*, and of this in special, is *the Glory of God*. *Whatsoever you do, do it to the Glory of God*, (1 Cor. 10 31.) Let the Service of God and his Church be the mark you aim at, the white which you desire and endeavour to hitt, which if you do you shall be sure to get the prize. Had we never read ought of *Ioab* save that one Speech, 2 Sam. 10. 12. we should have in Charity accounted him not only a Souldier, (as we say) every Inch of him, but a pious man also; However he deserves to be *Chronicled* for it, and *imitated* in it. [*For our people and for the Cities of our God*] Come not into the Field to shew your Bravery, &c. but come to do Service, to learn Skill, and so prepare for further Service. Do not Exercise that you may know, or be known to know, but that you may do, and do for the people and Cause of God and Christ, for whom to shed your Blood, is the best way to preserve it, to lay down your Lives, the best way to save them.

2. *Then be serious in your work*, as those that have so high an End, and mean to do your utmost to attain that End; If this be your End, then do not go about your work like men *that beat the Air*. I may use the Apostles Expressions, and propose his Example to you, (For your ultimate End in your *particular Calling* is the same with his in his *General Calling* and your Activity in every Business and in this especially, is to have the same Common End) *so run that you may obtain the prize*, and so labour not as *uncertainly*, and so meet, Exercise, train, (as you call it) *not as those that beat the Air*. God makes use of your Calling as Souldiers to set forth the Calling of Christians by, a Calling wherein the greatest accurateness, exactness, Care, Skill, Diligence is to be used: then so do your work, so mind your Business, that as

Religion

Religion *honours* your *Calling*, ſo your exactneſs and compleatneſs in your *Calling* may *honour* that Religion which you profeſs, and which *honours* your *Profeſſion*.

You called me hither to ſpeak to you a word in the *Name* of the *Lord*, then, In the *Name of the Lord* I ſay to you in the words of my Text, again, be not like thoſe that *beat the Air*, and in the words of *Solomon*, Eccleſ. 9. 10. *whatſoever your Hand findeth to do, do it with your might.*

You much *intereſs* or *concern* the *Name* of *God* in your *Military Exerciſes*, you *invocate* the *Name* of God in the morning when you come together, you deſire ſomething to be ſpoken to you *in the Name of God* upon theſe Occaſions, then, in his *Name*, I beſeech you to hear what is now ſpoken in his *Name*, viz. Play the *men*, not the *children*, not the *Fools*. To pray for the preſence of God when you go about a Buſineſs, and then to play when you are at it, not to be *through* and *ſerious* in it, is to pray God to come among you to ſee you play the *children* or *Fools*, as if the *infinitely holy and wiſe God* would be *pleaſed with the Sacrifice of Fools*, Eccleſ. 5. 1. (which Text though it relates principally to worſhip, yet it holds by proportion in any thing that is called ſerving of God.) To ſupplicate Gods preſence, and then to take no Care to do ought worthy of his preſence, to deſire God to look on, when you have nothing but a *vain* Heart, and a *ſlight*, *heedleſs Carriage* to ſhew him, how near this comes to *mocking of God* you may *ſadly Conſider*. God is *a man of War*, and delights to be among ſuch, to deign them his preſence when they deſire it, but I tell you he hath a *Curious* and *skilful eye*, and therefore it becomes you to behave your ſelves as becomes his preſence. I have ſeen ſome *Artillery men* as really *ſerious* when they have been at training as when they have been at prayer, and ſo to be is very pleaſing both to God and man.

I ſhall make bold to inſiſt a little upon this Direction; Here is a *Great Aſſembly* and *many Souldiers* are preſent from all parts, it may not therefore be amiſs and unſeaſonable to give ſomething by way of *General Direction* unto what is *regular*, and of *Reprehenſion* to what is otherwiſe, in this matter now before us.

It is too *palpable* and *obvious* not to be taken notice of, that there is a great deal of *ſlightneſs* and *frothineſs* in *Military Exerciſes*, or in men, while *Converſant* in thoſe *Exerciſes*; Your *ordinary Training dayes* are accounted *Recreation-dayes*, *play-dayes*, *ſporting-dayes*, and they are oft, and by many, ſpent in *vanity* and *Licentiouſneſs*, as if *vain merriment*, *Idleneſs*, *Voluptuouſneſs* and *Exceſs* were the work of the day, as if there would be no *reckoning* for ſo many dayes in a year *unprofitably ſpent*, nay, as if there would be no *reckoning* for mens taking occaſion to *make Proviſion for the Fleſh* at ſuch Times when they ſhould be Serving God, not with their *Bodies* only, but with

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their *Spirits* alſo. But ſuppoſe there be not, (as I hope among your ſelves there is not, you pretend to higher things, and I hope better things of you though I thus ſpeak) I ſay, ſuppoſe there be not any of theſe *Extravagancies*, yet how will you be able to Anſwer for *bare non Proficiency*, and for *ſlightineſs* and *heedleſſneſs*, the *Cauſe* of it. Know, that when you have *given up your Names* unto ſuch a work, then to neglect *Attendance*, either not to come at all, or to come late, to ſtudy *Excuſes* for your *neglect*, to be among your *ſheep*, *ſhips*, &c. as they, *Jud.* 5. 16, 17. you may poſſibly ſave your *Fine* among men, but with God will not come off ſo eaſily. Or if you do come, and that in Seaſon, ſo as not to be *pricks* for want of Anſwering to your *Names*, and ſpend the day in the Service, and yet not ſo *ſeriouſly intenſly*, *heedfully*, as to make ſome *Addition* to your *skill* or *Dexterity* by every dayes expence, how will you be able when called to account for that day, (and every day is a *Talent* and muſt be reckoned for) to ſay, Lord thus much gained.

Oh let not Souldiers be like *ſchool-Boyes*, as not to care how little they have for their *Mony*, how little Time at their Books, or how little good they get in that Time. Be not *ever Training* and never *gaining* any *skill* by the *Exerciſe*. Better ſtay at home and work, then come into the *Field* and play, to ſpend Time and get no *skill*, nor perhaps aim to get any, will not paſs for well ſpending of Time. You *Artillery men* ſhould be *Artiſts* indeed, each of you Able to *drill* a *Company*, to lead an *Army*, able to keep *Rank* your ſelves, and teach others to do ſo too, your being an *Artillery Company* ſpeaks that you are, and aim to be ſomewhat more then *Ordinary*. And truly you will never do as you ought to do, till you make Conſcience of doing as you ought. *Conſcience* of *duty* will make you *attend duty*, and be *intenſe* in your *Attendance*; the way to be *ſucceſsful* alſo.

It's a *Good Rule* in any *Buſineſs*, (and ſurely in yours) to argue thus, either this is *Gods work* that I am about, or not; if not, lay it aſide, give over, take your *Names* out of the *Liſt*, wholly *withdraw*, appear no more; but if it be *Gods work*, then *do it with your might*, remembring the *workleſs grave* toward which you are *marching*, as alſo the danger you are in of that *dreadful Sentence* againſt the *deceitful dealer* in Gods Service, *Jer.* 48. 10. You are therefore to be *grave* and *ſerious* in your *deportment*. *Gravity* in a Souldier eſpecially while in Service, is very commendable. It's a *weighty work* that you are about, and getting *skill* therein, may be as much as your Lives are worth. Matters of Life and death are *ſolemn*, *ponderous matters*, (and theſe are, or you know not how ſoon they may be ſuch, what ever men think of them) and therefore to be *gravely managed*. *Edge Tools* are not to be plaid with. Over much *lightneſs* in mens Hearts and Spirits and want of being *Grave* and *deliberate*, oft Times occaſion much miſchief, in theſe *Exerciſes*. *Frequent Examples* ſhew us what comes of *raſhneſs* and *rudeneſs*, *Youthful vanity*, *precipitancy*,

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jestings, frolicks have (and that not unusually) *sorrowful Catastrophes, sad* and and *bitter Conclusions*. Souldiers have no Law for being lawless. *Headiness* and *Hastiness* makes way for *Repentance* at *leisure*, when he that walks *gravely* and *regularly* walks *safely*, and so spares himself that labour. Then mind your Business, as those that know it is *Gods business*, mind your work as those that have a mind to work, and to be gaining by their work.

Mind and attend to the word of Command, which you cannot do while *gazing, smoking*, and *cheating away* this Time; want of mens giving up themselves to the work when they are at it, because they do not *Hoc agere*, nor give heed to what is commanded, and so by them to be done, I say, this is the Cause why often Times they are so *unhandy* at their Business, and so *unhandsome* in performing their *postures*, do not keep *Rank* and *File*, are routed in their *marches*, *Counter-marches*, *doublings*, *wheelings*, all in a *huddle* and *ridiculously disordered*. *Heedlessness* in work makes *confused work*.

Excuse my plainness with you, I cannot charge any of your selves upon my own *Knowledge* with these disorders that have been reproved, if any are guilty, those that deserve, may very well patiently bear Reproof; those that do not deserve it, may well be quiet, while others are reproved that do, and may also take it as a word of *Caution* to themselves, yea, and *Commendation* too; for a *Reprehension* to the Guilty is *implicitely* a *Commendation* to them that are otherwise. But thus be in good earnest.

Perhaps your Exercises may look like *beating the Air*, because you are not called forth to real Service, but know, that *preparation* for real Service is real Service, and if you do nothing but *beat the Air* now, you will be like to do little toward beating your Enemy then. Act so in your preparation, that it may appear you have not been trained up for nothing. We read of the Enemies being *skilful to destroy*, Ezek 21.21. which speaks need of our being *skilful to defend*. Study to be *mighty men*, and *men of Warr*, (as *Isai. 3.*) the *Bulwarks* of the place while you live, that you may be as they, *2 Sam. 1.17. honourably Epigaphed*, and *bitterly lamented* when you die. Be *ambitious* of being like to those who are for their *skill* and *valour* recorded in Scripture as *worthy of Imitation*, see *1 Chron. 5.18.* and *12.8, 21, 30, 32, 33, 38*.

You know not how soon the Lord and his people may have occasion for your Help *against the Mighty*. It is true God hath been very kind to *New-England*, no breaking in, nor leading forth, *nor complaining in our Streets*, this last year also, this *dangerous year*, this *threatning year*, so like to prove a *bloody* one to us, as well as to many other places, I say, this year is you see fairly gone off the *Stage*. We had the last week our *Great Solemnity*, our Beginning of a *New Year*, or *New Years day*, wherein we had opportunity of setting up our *Eben Ezer* and saying, *hitherto God hath helped us*. We may bless God and say with him, *Psal. 35.18. He hath delivered our souls in peace from the Battel*

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that was againſt us, for there were many with us. It is true alſo, that this year begins with the Tidings of Peace, we have had the *Dove* ſent in among us with an *Olive leaf* to give us ſome intimation of the *Abatement of the flood*, & Hopes that it may not reach us; And the *God of peace* grant that there may be *Peace* indeed, a well grounded and ſettled Peace: Peace with God firſt, as the Cauſe, and then with men as the Effect, peace with Truth, peace with holineſs, and that will be a *firm, long-laſting, everlaſting peace.*

But yet for all this, I could not ſee Cauſe to preach on that Text, *Iſai. 2. 4. Beat your Swords into Plow-ſhares*, &c. I think rather that of *Luk. 22. 36.* or *2 Sam. 1. 18.* or *Joel. 3. 10.* would be more ſuitable. I fear the Nations have not forgotten Warr as yet, nor will they unlearn Warr wholly, till they do unlearn Sin and Luſt more; *from whence their Warrs come*, till pride lower and ſtrike, the Warrs will never end. While there is Fleſh as well as Spirit in the new man, there will be Warrs within; and while there are carnal men as well as Spiritual in the World there will be Warrs without. Therefore while we *pray for the peace of* Jeruſalem, we are to provide for the Wars that will be made againſt *Jeruſalem*, as knowing that the Church on Earth is the *Church-Militant*, Jeruſalem *ſhall be a quiet habitation*, but we muſt not *diſſemble* Gods work. That Time ſhall come, but in the mean Time we muſt handle our Armes, as well as Ploughs.

Anti-Chriſt muſt Fall, and the Enemies of the Church ſhall be overcome by a material Sword, as well as by a Spiritual one. The Prayers of the Saints have long cried, their teares have cried, their blood hath cried, the bowells of Chriſt have long yearned over them, and himſelf hath long waited to to ſee his Enemies made *his Footſtool*, and therefore ſure it cannot be long. And what an Honour will it be to be called to that work, and dexterous at it when called to it. When *Abraham* was called to follow God in a way of Reformation, & God had in that way bleſſed him outwardly too, he could not but know that the Enemies about him would envy him not only as Religious, but as proſpering outwardly in a Profeſſion of Religion, which might give him juſt occaſion to train up his Family to Military Diſcipline, as we read, *Gen. 14, 14.* that he might be in a poſture ready to receive them if Occaſion ſhould be. We in this Wilderneſs, both on the account of our Profeſſion and Proſperity under it, have long been, and ſtill are an Eye-ſore to the Adverſary, theſe are, that are conſulting to undermine us, and we ſhould be endeavouring to ſecure our ſelves, not only by praying, that no foot of pride may come againſt us, nor hand of violence move us, but alſo, if any ſuch ſhould come by preparing before hand to give them ſuch a Reception as may diſcover, that as we were *fore-warned*, ſo alſo *fore-armed*.

Great are the things that a Religious people have to defend, viz. beſides their Lives, Liberties, Relations, Eſtates, &c. the Name, honour and worſhip

of God, the *pleasant things* of his House, those *Great Betrustments* which the world cannot boast of, and are more worth then all the world; and hence they should labour to furnish themselves both with Skil and ability to defend and maintain what God ha's given them, or else they will act both *irrationally* for themselves, and *unthankfully* toward God that hath so *priviledged* them. The Faith and the *pleasant things of Zion* are worth contending for, and that not with the tongue and heart only, but with the hands and Sword also when God calls thereunto.

Great also is the Advantage that a people get by being expert for Warr, their being so, may be a means to prevent *Warr*. The report of a people's being a *warlike people* may be of singular use to them, the fame of their skill may be a means to prevent their using it. Whereas the Security of a people invites an Enemy, and renders them lyable to be a *Prey*, see *Judg.* 18. 7, 8, 9.

Times of peace are Times to prepare for Warr, and if we miss it in our preparation, we shall be *fearfully buried* and *blunder'd* when we come to action, we cannot promise our selves to be saved then, unless we be diligent in preparation now. If Warr comes, the comfort of having done our duty, and the profit of being in a readiness, will make amends for the trouble; if it comes not, our peace will bear the Charge of our preparation. Thus be *intense* about, and *serious* in these *Exercises*, make Conscience of gaining Skill, and of spending Time so as may best conduce to that End. So do in these as well as other matters, as you would be glad to have done when an Enemy comes, yea, when Christ shall come. Train as in the sight of an Enemy, with whom you may be called to *Fight*. Train as doing Service to Christ, and in the sight of Christ, who will one day reward every dayes Service, and this dayes Service, if you diligently and obediently serve him therein.

3. *Be Spiritual and Heavenly in all your Military Exercises, that you may be good Christians as well as good Souldiers.* It is good *policy* and *prudence* for *pious Rulers* to command and Countenance the *training* up those that are under their *Government* unto *Military Skill*, so that if need be, they may be able to speak with the *Enemy* in the *Gate*, and under their *approbation* and *Authority*, you list and Exercise your selves in these Affairs. Will it not then be much more *prudence* and *piety* in every man that should be Master of himself, to *command* his *whole man* to follow the Lord Jesus in the *Spiritual Warfare*, to list every Faculty and member of Soul and body under Christs Command, and deliver them up to his Service, that under his *protection* he may *Fight* and *overcome* his *Spiritual Enemies*? Art thou a Leader, and hast a Charge of a Company about thee? Consider then the *great Charge* that is left with thee, as to a *little world* within thee, a *little army*, consisting of Soul with it's Faculties, the Body with it's members, like the *Cavalry* and *Infantry*, *horse* and *foot*, and these thou must train up in the Art of *Spiritual Souldiery*.

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Art thou under Command, and to be led by others, then remember that Christ the *great General* expects like obedience from thee as the *Centurion* had from his Souldiers, *Matth. 8.* to *come* and *go* and *do* at his *pleasure*. He that can *drill* that *little Company* of himself, and teach every part its proper motions and *Postures* is a *compleat Souldier* indeed. You are labouring to be exact Souldiers; what, and *bungling Christians*? Oh for shame! what, lead an *Army*, and be *misled* by a *single, silly lust*? dost thou know all the *Postures* of a Souldier, all the *Facings, Firings, Wheelings*, &c? and yet an *ignorant, dull Soul* as to *spiritual Souldiery*? God forbid. Art thou labouring to be a Souldier, and takest no Care and Thought to be a *Christian*? how sad will that be? God expects of all us that live under the Gospel, that we should be *Artillery-men*, and he expects of you *Artillery-men* that you especially should be *exact Christians*, as having such a Calling as will greatly advantage you thereunto, in many respects above other *Callings*. The very sight of your *Arms* and *Weapons* should affect you with some Spiritual Consideration, and the handling of them put you upon like Actions. Your Souldiery and Religion do Border so near together, that they are in a *great measure* both of *one language*; the Christian and the Souldier may, and ought understand one another, and both the language and work of the latter will help to *familiarize* that of the former. Take a touch of it in some few Instances.

Your lifting of your selves, minds you of that great duty of giving up your *Names* to *Christ* as your *General*, and your doing it *voluntarily*, should put you in mind of, (*Psal. 110. 3.*) and make you pray heartily, to have it cleared up to you that you are some of the people that God in a *day of Power* hath *made willing*. The Souldiers lifting of himself is the *Christians Conversion*, turning from *Sin, Self*, &c. *unto God*, by *Faith* and *Repentance*, and this of *Effectual Vocation* will lead you up to *Election*, and this known, will make *Election* also known, see (*Rom. 8. 30.* with *2 Pet. 1. 10.*) and help you to read your *Names* in the *Lambs Book of Life*; the Joyes of which Condition, and *Priviledges* belonging unto which, no tongue can tell.

Upon lifting you are obliged to attend on the Season, & at the places of Exercise, to do all the duties that the entring of your *Names* in the *List* do bespeak; Christians, know, that to be called *Christians* is a *Priviledge*, but withal it is laden with duty, your Name in *Christs Roll* doth signifie your *Ingagement* to be for him, to follow him as his *Souldiers*, to *Fight under his Banner* and no other, to wait on him at all Times, and in all places and wayes of his Appointment, there to be ready to Answer to your *Names* when called, and upon the *Intimation* of any Service to be done for him to say (as he *Isai. 6. 8.*) *Here am I send me.* Woe to him that in a *Profession* aims only at a *Name*, (as they *Isai. 4. 1.*) *to take away his Reproach*, or gain a little Repute in the World. Either appear in the work of Christ, or Cut thy *Name* out of the *List*. Christ

will not beat long, be ſure not alwayes with Chriſtians in *Name* only; but as you *Souldiers* do one of another, ſo will Chriſt require of you the Service and duty of your places. But if you are alive only in *Name* and dead to the work of your Calling, expect to be judged by *Martial Law*; and be ſure you will find Chriſt very ſharp againſt *Hypocriſie*. When you come into the Field *compleatly armed*, let your Arms about you make you turn to *Epheſ. 6.* where you have the *Armor* ſet down that every *Chriſtian* muſt put on, and ſee if you have it all, and alſo if it be well fixed, and you thereby ready for Service. To want any piece of *Armor*, or to have any of that which he hath either *unſightly* or *unſerviceable* will be as *ridiculous* and *abſurd* for the *Chriſtian* as the *Souldier*. Chriſt will have your *Armor* viewed to ſee if you have all your *Accouſtrements*, according to *Law*, be ſo fixt that you may not be afraid of coming to the *Teſt*. When commanded to fall into your places, think how ill Chriſt will take it to find you out, and that either from ignorance of them, or unwillingneſs to be brought into, or kept in them; you have, as Souldiers, your Order, your diſtance to be obſerved, even *Ranks*, or *Streight Files* are often called for among you, (and perhaps no oftner then there is cauſe enough) obſerving your right-hand man is alſo required, with many the like, which make you a *ſight* comely in the eye of your Friends, and *terrible* to your *Adverſaries*. Now know, that *all things* in Chriſts Army are to be *done decently and in order*, (1 Cor. 14. 40.) and what is *orderly* will be *decent*. Each one hath his particular place, *peculiar ſtation*, and his *proper work* in that place or ſtation aſſigned to him, and that not only as referring to our ſelves, *abſolutely conſidered*, but *relatively* alſo, as concerned with others among whom we walk. Beware of looking into other mens duties, ſo as to overlook our own: and yet again remember, we are our *Brethrens Keepers*, and are ſo farr alſo to eye and obſerve them, that if they do well, we may imitate them, if otherwiſe, we may be *Inſtruments* to reform them by ſetting a better Example. *Keeping thy Heart with all diligence*, and making *ſtreight ſteps* to thy feet, (*Prov. 4. 25, 27.*) are directions that their *Parallels* in *Souldiery* may bring to *Remembrance*. While you begin your *Exerciſes* with Prayers, (as you do if *Chriſtian Souldiers*) Remember that Scripture, *Prov. 2. 6.* and be *practically convinced* of the need of Prayer, *all manner of Prayer*, Epheſ. 6. 18. which he adds unto their being armed. When we mean that a Child is dead born, we ſay it's *ſtill-born* becauſe living Children uſually come into the World *crying*, thou mayeſt have a *Name* of being *new born*, but be ſure thou art dead, if thou do not pray, and *irregular*, if thou do it not in all the Seaſons of it, and that *with all manner of Prayer* too, ſee *1 Theſ. 5. 17.* with *Epheſ. 6. 18.* Prayer ſhould be an *Introduction* to work, and be ſure matter will ſucceed. Prayer ſhould be an *Introduction* to work, and be ſure matter will ſucceed therein the Warr, according as the Hand of Prayer is up or down *Ex. 17. 11.* You are often commanded *ſilence*, (and it's pity there ſhould be ſo often

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often need of *commanding* it, there being ever need of *attending* it, as that without which no other word of Command can be obeyed, because not heard and understood, & *Solomon Eccl. 9. 17.* will tell you *that the words of the wise are heard in Silence*; Christians, let your Souls be silent and still before the Lord, *Commune with your own Hearts & be still*, Psal 4.4. that you may listen to what God ha's to say to you. The *noise* and *Dinn* of *carnal reasonings*, *worldly lusts*, and *Business*, *immoderate desires* after *lawful things*, with *inordinate* ones after *unlawful*, these and such like make such a *Clamour* and *sound* in mens ears that *Gods voice* is not heard by them, and so they bring themselves into a *Confusion*, for want of knowing and understanding the word of Command. Keep in a *still*, *quiet posture*, then fit to hear and obey.

Face to your Leader, is a word of Command you often hear of also, and you have one *General Command* for all, in *Heb. 12. 2.* that you should do all your *motions* with your Face to your *Leader*, run your whole *Race looking to Jesus*. A look to *Jesus*, gives both direction how, and *strength* where with to *run*, *work*, *Fight*. Keeping your eye *Christ-ward*, will be of more *Advantage* to you in your *Combats* then either *Sun* or *wind* which *Combatants* have so much regard to. A *new look* to *Jesus* will give *new legs* to *run*, *new hands* and *Skill* to *Fight*, and a *constant Facing Christ-ward* will keep you in a *right Fighting*, and so *overcoming posture*.

And when so *Facing*, you are bidden *march*, mind your Duty of *pressing on forward*, (Phil. 3. 14.) you must *move* and *promove* in your *Christian Course*, yea, and let your eyes look *streight on*, and *right forward*, without turning to the *right hand* or the *left*, *Prov. 4. 25, 27.* And while you *follow* him as your *Leader*, where ever he goes, you are sure to *go right*, and certain not to go into any difficulty, out of which he will not also lead you in the End. This *Leader* never *misleads* any that *follow him*. All your *lawful Facings* are towards him, and marches after him. Beware of *Confusion* in your *Counter-marches*, it is dangerous to see *Christians* march *Counter*, but a pleasant thing to see them all minding the same things, and moving the same way.

Stand] in *Opposition* to *going back* by *sinful discouragements* or *forward* by *Giddy presumption*. *Stand your Ground*, and *maintain* it against *Sin* and *Satan*, *give no place* to either. Let no *Opposition* fright you into a *Retreat*, *Gods Soul takes no pleasure in them that draw back*, or *give out*, Heb. 10 38. *Stand still*, you must, *to see the Salvation of God*, Exod 14. 13. Only know, your Time to *stand*, and your Time to *Advance*, and know, that you have no Time to *Fall back*.

As you were] If spoken to men in a *Rout* and *Confusion* now, who were sometimes in *Order*, is good, and is the Summe of this word of Advice, from Christ to *Ephesus* Rev. 2. 4. 5. where they are minded of the loss of their *first love*, and willed to *remember from whence they are fallen and do their first works*;

work; from which Text we had a *solemn word* from the Lord by the mouth of his Servant in our late *General Assembly*, the Lord grant that it may be received, remembred and attended to the voice of Christ, and happy *New-England*, if after all our disorders, we may at last *rally*, and be [*as we were*] indeed if [*as you were*] be taken for meant being in the same Condition that they have been long agone, after much Time spent, and many means used for their *bettering*, if still they are *Ignorant* as they were, *Sceptick* as they were, *formal*, *bigoty*, or *Superstitious* as they were, *loose* and *profane* as they were, or such as may also be said, they are *Fools* as they were, *Children* as they were, *Sluggards* as they were, turning like the door upon the *Hinges*, doing without any thing done, moving without any *progress*, and are themselves in a *perilous Condition*, being some of them that help to make *perilous Times*, 2 Tim. 3. 2, 7. *ever learning and never able to come to the knowledge of the Truth.*

Make good your Leaders Ground] A *seasonable word* of Command for the *rising Generation* in *New-England*. Could we be with God as our *Fathers* were, he would be with us as he was with our *Fathers*. Did not our *Fathers do Justice and Judgement*, and it was well with them? *Jer.* 22. 15, 16. To imitate them will be our *prudence*, and *weal*. *God remembers the kindness of our youth*, then was *New-England holiness to the Lord*, as *Jer.* 2. 1—3. *Our Fathers found no iniquity in God* to give them any occasion to change their God, or the wayes of serving and worshipping their God. The same God should be ours, and he is the same, and his wayes the same. *Gadding* to *change* our *way* will not please him. We are in a way of *Reformation*, if God discovers to us further then to them that were before us, *thankfully improve* that *light*, only let that Ground which they gained (for which also they had *Scripture-Ground*) be *first maintained* or *made good*.

The *Beat* of the *Drum*, the *Sound* of the *Trumpet* is of *great Use* to *Souldiers*, and to *Christians* as much, Know, that God also calls you to hearken to the *Sound* of the *Trumpet*, Jer. 6. 17. *viz.* his voice in his word, and that especially in the publick dispensing of it by his *Watchmen*, whose work is is to *lift up their voice as a Trumpet*. Then when the *Trumpet* is *blown*, do you *attend*, Amos 3. 6. yea, and bless God that it is not your portion to dwell there, where the *Trumpet* gives an *uncertain Sound*, 1 Cor. 14. 8. *File-Leaders* (as well as *chief Leaders*) see how you lead, have a Care to go right, lest you mislead others, & their *miscarriages* be charged to your *account*. The Examples of *Leading men* are *leading Examples*, and if bad Examples then *misleading* ones too. *Peters Example* before others, was in a Sense *Coercive* or *compelling* to them. *Gal.* 2. 13, 14.

As *Souldiers* you set your *Watch*, and place your *Sentinels*, and I am sure, as *Christians* you have as much need, while you are in the *Enemies Country*, or be

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in yours. The Enemy lies *intrenched* within view, you had need *keep your hearts with all diligence*, and often *walk the Rounds*, as *careful Commanders* will in perſon do, walk up and down the World with your Soules under neceſſary and *Conſcientious Obligations* to Attend that duty, ſo frequently and ſolemnly urged in the Scriptures, ſee *1 Pet. 5. 8.* with *Mark 13. 33, 37.*

When you are commanded to *Charge*, *preſent*, *give fire*, it is a ſhame and trouble to you to *miſs Fire*, or make only *falſe Fire*, or when a mark is before you not to hitt: it think then how it offends Chriſt, *diſadvantages* you now, and will grieve you another day, if the reſult of all your *Profeſſion* and *pretended preparation* hath only been a *little falſe Fire*, a *form of Goalineſs* an *empty Name*. Then be ſure to be well fixed, and take *good Aim*, be not like a deceitfull Bow, do not ſhoot at Rovers, leſt you miſs the Mark and loſe the great Prize, which as Profeſſors of the Name of Chriſt, you pretend to be labouring after

In Summe it will be your Honour as Souldiers to be accurate and punctual in all your poſtures and Exerciſes; and it will your great Advantage as Chriſtians, if you can (and you ſee if you will you may) turn all your Exerciſes into Spiritual and ſpecial uſe.

Whether any of you may ever be called as *Souldiers*, to make matter to fill up the *Pages* of future *Hiſtories* with your *warlike Exploits* & *valorous deeds* in taking of *Cities*, *overrunning Countries*, &c. we know not; but if you be good *Souldiers* of Chriſt in the *Spiritual warfare*, that is the way to *laſting honour*. He that *rules his own ſpirit*, is better, and ſhall be more *honoured* and *rewarded* then he that *wins a City*, Prov. 16. 32.

Only this you muſt all know that both as *Souldiers* & *Chriſtians* your ſtrength & Succeſs lies in *the Lord of Hoſts*, not in your ſelves. Truſt not to your *Number*, *ſtrength*, *Activity Courage*, &c. The *Battel* is not always to the *ſtrong*, nor the *Race* to the *ſwift*, Eccl. 9. 11. man is not *ſaved* by his *Strength*, an *Horſe is a vain thing*, Pſal. 33. 16. 17. In every *Ingagement* as *men*, as *Souldiers*, as *Chriſtians*, there may be enough of our own *weakneſs* ſeen to *humble* us, and in all our *Succeſs* enough of *Chriſts Power* and *Grace* to occaſion us to *give him all the Glory*. You are never like to have *better Proſperity* in either *warfare*, then when you go forth *ſenſible* of your own *Impotency*, becauſe you then *fairly* and *profeſſedly* leave *Room* for him to *advance* his own *Honour*. ſee *2 Chron. 20. 12.* And be ſure, when we come to ſee how our matters were brought about, we ſhall ſet the *Crown* on the *Head of Chriſt*, and throw down our own *Crowns* at his feet.

To conclude with a word of that which ſhall ſhortly put a Concluſion to all our *Exerciſes* in this World whether *Military*, *Civil*, or *Religious*. Know, that *Death our Enemy* is upon a *ſwift* and *ſteedy march* towards us, and we are haſtening toward him, and therefore muſt *neceſſarily* meet quickly, between this

and that the Time is but ſhort, over a few dayes (*moments* it may be) the day will diſcover what we have been, and done. We are now all of us *training up* under the *doctrine* and *Diſcipline* of the *Lords Houſe*, and poſſibly (yea, probably) in this Life he may put us to the Trial what we have gained, ſome ſuch *plunge* we may be brought into, as wherein we ſhall have occaſion to uſe all the Skill that ever we had an opportunity of getting. He may call us to *combate* with *Perſecution*, *Poverty*, *Reproach*, *Bereavements of Relations* &c. or at the utmoſt *Death* will try us all, *Death*, (I ſay,) which among men of all *Ages* and *Sexes* takes *promiſcuouſly* according to the *Commiſſion* which the *Lord of Life and Death* hath given it, though ordinarily, thoſe that are in the *Front* are next for preſent Service, who *diſcharge*, and *Fall off*, and make way for the next to be *Front*. So *one Generation paſſeth away, and another comes in its Room*, Eccl. 1. 4. ever in motion, going off, and coming on the *ſtage* each hour and moment. I may not unfitly liken the *whole Race of Mankind*, or all the men in the world to a *well-Marſhall'd Army*, (well Marſhall'd I ſay, for notwithſtanding all the *ſeeming*, and in themſelves *real Confuſions* that there are, the Lord orders all *wiſely*, and at the end will diſcover when all is put together, *beautifully* too) upon a *march* to meet with *Death*, where the *firſt Rank diſcharge*, (yea, and are *diſcharged* too) *Fall off*, yea, *Fall down*, never to return or riſe more, and then the next is firſt, and ſo on; there are *Old men*, *middle-Aged*, and *young ones*, in the *Front*, *Center*, and *Rear* of the *Army*, The *Old Fall off*, the *middle-Aged Advance*, the *Younger* are *drawing* after, now, though ſometimes here and there one of the *younger ones* may be pickt out of the *Rear* by a Shott out of *Deaths murthering piece*, yet we commonly ſay, and truly, *Young ones may die, but Old ones muſt*. It's a uſual word of Command among you, *The firſt Rank make ready*, they eſpecially ſhould be ready, but it is a duty ſet us all to *watch and pray always*, that we may be *accounted worthy* to ſtand when the Son of man ſhall come. Let all our *Care* and *motions* through out our whole Life tend to the fitting us for a *ſafe*, *Honourable*, *and comfortable Exit* at laſt, that when we come to look *Death* in the *Face*, or to *look back* (and we ſhould often *look back*) upon our *Life paſt*, we may neither be *afraid*, nor *aſhamed to die*.

But perhaps ſome may think that I have *Charged* too farr and that it is Time to *draw off*, I ſhall therefore immediately *diſcharge* you of your *preſent Attendance*; Only that I may not leave you within ſight of *Death* without a *Prayer* for you, give me leave in ſo many words, to cloſe with my Deſires on your behalf. (*& jam nil niſi vota ſuperſunt*)

In general, my wiſhes for you are, that you may be *bleſt in the Name of the Lord, and from the Houſe of the Lord*.

More particularly,

That the Lord will *bleſs your Labours*, *accept your work*, Eccl. 9. 7. continue

and

and increaſe both your *Number* and Skill, that he will *teach your hands to Warr, and your fingers to Fight*, Pſal.144.1. grant that your *thoughts*, *words*, and *Actions* in this Affair eſpecially, *may be acceptable to him*; and may you have all Incouragement and Countenance from men too.

That the Lord will make you all *Chriſtians*, as well as *Souldiers*, yea, *excellent Chriſtians*, and *accurate Souldiers*.

That if it be beſt for his *Glory*, the *Common good*, and your *particular weal*) you may not be uſed in any other *Military way* then in this that you are in, of *Preparation*. You honour God in the uſe of this means of his Appointment to prepare for *Warr*, and he can honour you by preventing any farther uſe of this *preparation*.

That if the Lord hath farther occaſion for you, he will make you *offer your ſelves willingly*, yea, though it be to the *jeoparding of your Lives to the Death in the High places of the Field*, Judg.5.2,9,18.

And then that *the Lord of Hoſts* himſelf will encourage your Hearts, *ſtrengthen your hands and cover your Heads in the day of Battel*, Pſal.140.7. And *Gods preſence with you*, together with the *Goodneſs* of his *Cauſe*, while you follow his Advice, will both *put* and *maintain valour* in you, and be a *ſafe protection* over you.

Finally, for your ſelves, and all of us here preſent, (your *Fellow-Souldiers* in the *Chriſtian warfare*) let us beg that when we come to lay down our Arms at the *Grave's mouth*, and there to take our *final diſcharge* from all kind of Warr, we may be able each for himſelf to ſay with ſome of our *lateſt Breath*, in the language of that *Good old Souldier of Chriſt*, 2 Tim.4.7. *I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith. Henceforth there is laid up for me a Crown of Life, which the Lord the Righteous Judge ſhall give me at that Day, and not to me only, but to all them alſo that love his appearing.*

FINIS.